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As this corporation, in addition to its other valuable, mostly inside, real estate owns in the city of Fort Worth, Texas, the two finest commercial buildings south of St. Louis in the United States, known as the Hurley Office building and the Martin-Brown Wholesale Dry Goods building, for which the charge for rentals is $30,298 annually, it has been agreed by the directors to set aside $14,000 from these rentals, which can be applied only to the 7 per cent. dividend on the $200,000; and further, that such preferred stock shall first be paid in full out of the assets of said corporation upon the dissolution thereof, before the common stock shall be entitled to share in such assets. And it is further agreed that after the preferred stock has been paid its 7 per cent. dividend that from net earnings the common stock is to receive 6 per cent., and from the balance of profits a dividend be paid on each the preferred and common of 3 per cent., thus making the preferred a 10 per cent. and the common a 9 per cent. stock. All earnings above sufficient to pay the above dividends, which will amount to $47,000 per annum, is to be carried to surplus account for a period of five years, and at the expiration of that time the directors may divide it among the stockholders of record as they may deem proper.

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The Living Church.

SATURDAY, JAN. 17, 1891.

THE ALTAR.

BY THE REV. F. N. WESTCOTT.

Altar of God! My soul loves all thy brightness,
Thou art to me a thing divinely fair,
Emblem of hope and joy, thy mystic whiteness
Shines through the night of sin and grief and care.

Thou art the throne of God with man abiding,
Who then shall dare to lift his eyes to Thee,
Save as He pleads for us, and we confiding,
In His dear love, draw near from doubts set free.

Safe for a time from all the world's confusion,
I yield my soul to thy dear silent charm;
With thee so near, doubts cannot make intrusion,
Passions are still and fear yields no alarm.

True home thou art for souls in sore affliction;
Centre of rest, of purity and peace,
Where burdened hearts may claim thy benediction,
And from their grief and shame may find release.

Around thee bow in silent contemplation
Angels who pause before thee in their flight,
Then wing their way in loving ministration
Through heaven, and earth, and paradise of light.

Angels who kneel in breathless adoration
When He draws near, unseen by mortal eyes,
Lending their song in solemn celebration
E'en as we plead the mystic Sacrifice.

They too, shall sing with us in hymns elysian
When He shall rend the sacramental veil,
And faith shall end in beatific vision
Of His dear Face in joy that cannot fail.

A SERIOUS accident to the machinery at the press room in which THE LIVING CHURCH is printed, delayed our last number for several days. We hope our readers will pardon the unavoidable delay.

BISHOP GRAFTON has accepted an invitation to preach before the Massachusett's Church Union, Boston. He will conduct the Clerical Retreat at St. Paul's, Minn,, on Monday and Tuesday before Ash Wednesday, and give a quiet day for women, on Thursday following. A Pre-Lenten Retreat will be held in his own cathedral on the 4th, 5th, and 6th of February.

IT is expected that the consecration of the Rev. Dr. Jackson as Assistant Bishop of Alabama, will take place at St. Paul's church, Selma, on Wednesday, Jan. 27th. Bishop Jackson will at once, on his consecration, proceed to visit the churches at Birmingham, and all adjacent points. So far as can be learned, the new Bishop will make Anniston his home until such time as he can fully determine upon the most central and satisfactory place for permanent episcopal residence.

THE troubles among the Indians have brought unusual anxiety to Bishop Hare. One of his recent journeys among the agencies was accomplished by driving 142 miles in three days, and then spending two nights and one day on the cars. The physical strain put him in bed for one day, though he was not idle even then, but busied himself with correspondence. The Church should not forget him, and his faithful co-workers in these trying experiences, and prayers should be offered for their safety, and especially for the Christian Indians, that they may have grace to be constant and to take reproach patiently.

REPLYING to a number of clergy of the diocese of Rochester, who have just presented him with an illuminated address, at the meeting of the Church Helpers' Association, the Bishop said they might ask him why he was going to Winchester. He had three reasons: (1) Because at sixty-five, after thirty-six years' hard work in North and South London, he thought a bishop at forty-two was better for the large population south of the Thames than one at sixty-five; (2) because he felt a change of work would be useful; (3) partly because he was asked. The Bishop besought the clergy to give his successor the same sympathy they had to him, and to remember "A. W. Roffen"—he had just been addressed "A. W. Roffen, Esq."—under his new title of "A. W. Winton."

THE Rev. Canon William Nassau Molesworth died Dec. 19th, at Shawelough, near Rochdale. He was in his seventy-fourth year. He was educated at the King's School, Canterbury, and at St. John's and Pembroke Colleges, Cambridge. His first cure was the incumbency of St Andrew's, Manchester, to which he was instituted in 1841. Three years later he became vicar of Spotland St. Clement, Rochdale. Mr. Molesworth was more than forty before he published anything of importance. It was not until 1871 that he commenced the publication of the "History of England from the year 1830," a work in three volumes. Among his other books may be mentioned his "History of the Church of England from the year 1660," published eight years ago; a "History of the Reform Bill of 1832;" and a "New System of Moral Philosophy." He was an honorary canon of Manchester.

BISHOP GARRETT has had a remarkable offer made him, which the Church should enable him to accept at once. He writes: "(1) A committee of influential citizens of Weatherford have waited upon me with this proposition: 'We will give to the Church for ever, absolutely and without any claim of reversion to us, (*a*) ten acres of land in the city of Weatherford, to be approved by you (the Bishop) as a site for a school for boys; (*b*) forty acres of land within two miles of the city limits, also to be approved by you, as an endowment for the school. This land may be sold or held, as you may direct; (*c*) ten thousand dollars in cash towards the building, payable when the work begins.' In order to secure this most liberal offer on the part of those making it, no conditions whatever are prescribed, except that the Bishop shall accept the gift and open and manage the school when the building is ready. There is every natural advantage in favor of this place as an educational centre. Why, then, have I not at once accepted the proposition? Because success cannot be so cheaply purchased. Suitable buildings cannot be erected for the amount of cash given, and to sell the lands now would be to throw away the promise of the future. To make the offer of permanent benefit to the inhabitants of this jurisdiction, at least $25,000 should be added to the $10,000 given by the people."

THE Archbishop of Canterbury has followed up his most carefully-reasoned judgment in the Lincoln trial with a pastoral letter to his diocese. To all wise priests in charge of parishes, the Archbishop makes a wise and timely appeal. He asks them not to be hasty. He asks them not to hasten to adopt this or that "point." "As to particular observances," his Grace observes, "which the judgment of the court has found allowable, I feel confident the clergy of the diocese will be with me when I make it my own undoubting recommendation and earnest request that the clergy will make no changes in the direction of adopting any of them in their conduct of divine service, unless, at the least, they are first assured of the practical unanimity of their people in desiring such change. And that, even if any do in accordance with the clear sentiment of their people, make any change within the limits of the judgment, yet they will make it their bounden duty to provide at the most convenient hours, especially on the first Sunday of the month and at the most frequented hour, administrations of the Holy Communion which shall meet in all ways the desire of those parishioners whose sense of devotion seeks and feeds on the plain and quiet solemnities in which they have been reared, which they love, and in which their souls most perfectly "go in and out and find pasture."

THE Archbishop of Canterbury has sent to "General" Booth a very wise letter on his scheme for the benefit of the "submerged". He assures him that he is mistaken if he supposes that the Church envies him the origination of the scheme or views it with the least disfavor as emanating from an organization external to her own. The Church desires that the effective remedy for the suffering of the poor and outcast shall be found, whoever finds it. The religious principle of the scheme is rightly placed in the forefront as the fountain of energy in the officers of the army, and the motive power of recovery for the lost. He is not convinced that the characteristic modes of the Salvation Army are capable of producing lasting moral effects in a whole class or district. Speaking as a Christian, and not only as a student, he cannot understand the ignoring of those institutions of our Master, Christ, which were intended, and under whatever disadvantages do widely and dceply serve as the Christian pledges of conduct and bonds of union. It is not only the rough convert, but the officer with his grave responsibilities, who is restrained. The Salvation Army methods of engaging people to moral or religious conduct are very different from those. The Archbishop then proceeds: "Secondly, as to the economic principle of your scheme. Its centrality and universality and the dominion to be exercised over it appear to me to amass difficulties for the future. Wants are so various, individual, local, generic, that local operations or specialized societies appear to possess great advantages in dealing with them. Of such there are numbers earnestly at work, with a host of agents and volunteers. It seems to me a sign of weakness that you ignore them so completely as to produce—unintentionally, no doubt—the impression that in districts where such organization has been long and vigorously at work, your own are the only helpers and rescuers. I do not doubt that these local bodies and various associations now need much coordination—that co-operation would economize labor and intensify result. But labor vast and loving is going out by many channels, in many functions, and for many objects; and that the effect of it is large, steady, and increasing is certain. You deserve gratitude, as for many other reasons, so for this, that your large picture and large ideal exhibit so forcibly the need of intercommunication and collaboration. You will not have written in vain if you cause both the devoted helpers and the hitherto inattentive spectators of misery to see that immediate measures ought to be taken to link many energies together, and far more adequate means supplied to find a footing for the willing, a new start for those who have lost ground, a shelter for the helpless, stamina for the weak, a motive for the self-despairing and self-despising. These works are seriously and soberly going on, and yours is a call, even to all those who least agree with some of your methods, for immense extension and for wise alliance."

THE TRIAL OF THE REV. HOWARD MACQUEARY.

The trial of the case of the Rev. Howard MacQueary was held in the chapel of Trinity church, Cleveland, Ohio, on Wednesday and Thursday of last week. The members of the ecclesiastical court are the Rev. Messrs. Y. P. Morgan, A. B. Putnam, Henry D. Aves, Wm. H. Gallagher, and Geo. F. Smythe. The counsel of the court, Hon. George T. Chapman was selected to preside, and Mr. George D. Walker was appointed secretary. At the appointed hour, the court was opened by prayer, and the rules were read. The presentment by the Standing Committee was then read, as follows:

At an adjourned meeting of the Standing Committee of the diocese of Ohio held at Trinity house, Cleveland, the following preamble and presentment were adopted and subscribed by all the members of the committee present:

"Whereas the following presbyters of the diocese of Onio, to wit, Lewis Burton, D D, Thomas Lyle, C. W. Hollister, Ephraim Watt, H. W. Jones, D. D., and Edward L. Kemp, have addressed to the Standing Committee of the diocese of Ohio a writing dated Oct. 2, 1890, and subscribed by them respectively, in which they express the unanimous conviction and belief that the Rev. Howard MacQueary, a presbyter of the diocese, has publicly and advisedly set forth and taught in a book entitled 'The Evolution of Man and Christianity,' written by him and published in the year 1890, doctrines contrary to those taught by the Protestant Episcopal Church in the United States of America;

"And whereas the presbyters first above named do,in the writing subscribed by them as aforesaid, make formal application that this committee shall present the said Rev. Howard MacQueary for trial according to the canons of the Protestant Episcopal church of the diocese of Ohio—Title 4, Canon 1, Section 1.

"And whereas it appears to this committee that the evidence is sufficient to demand a trial of the Rev.Howard MacQueary aforesaid, now therefore

"The Standing Committee of the diocese of Ohio, following the specific requirements and direction of Canon 1, Title 4,of the canons of the diocese of Ohio, do present the Rev. Howard MacQueary to the Bishop of Ohio in manner and form as follows, to wit:

"To the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio: The undersigned, members of the Standing Committee of the diocese of Ohio, do hereby present to you the Rev Howard MacQueary for trial under Title 4,Canon 1,of the canons of the diocese of Ohio,and in support of this presentment we offer the following specifications and charges:

"Specification 1—(*a*). In a book entitled 'The Evolution of Man and Christianity,' written by the Rev. Howard MacQueary aforesaid and published in the year 1890, the doctrines of the virgin birth of our Lord Jesus Christ and of his resurrection the third day are in divers places taught to be unworthy of belief.

"(*b*). Among the statements in said book which impugn the doctrine of the virgin birth of our Lord are the following, to wit:

"(P. 218) 'All the earlie t narratives of our Lord's life and teachings fail to furnish us even approximately satisfactory proof of the virgin birth, but the evidence adducible rather seems to favor the view that Joseph was the father of Jesus.

'(P. 221). 'The story of the Virgin-born as it stands in the gospel is so improbable and the evidence supporting it so uncertain that criticism cannot accept it.

'(P. 223). 'It were much better for the cause of religion to frankly acknowledge the meagreness and weakness of the evidence adducible in support of the traditional views and to offer an explanation which, while it robs the birth of the supernatural drapery, yet retains the great fact that an avatar of God was born of Mary and Joseph.

(*c*). Among the statements in said book which impugn the doctrine of our Lord's resurrection the third day are the following to wit:

'(P. 225). 'The earliest tradition concerning Christ's resurrection simply teaches that it was a spiritual appearance—he showed himself in spirit to the apostles—and this was not a subjective hallucination of theirs, but a real objective manifestation of the spirit of Jesus from the unseen sphere. Around this kernel gradually grew the husky narratives of the gospel, whose authorship is so uncertain, whose conceptions are so grossly materialistic, so inconsistent with the conceptions of the unseen sphere which scientific theology forces upon us, that we must set them aside as valueless. A popular question is: What became of the body of Jesus if it was not raised from the grave? This question is based on the details about the grave, etc., given in the Gospels, but since they are unreliable late additions, the question has no force. The body doubtless crumbled into dust somewhere, and the disciples who saw Jesus alive in the spirit would care but little about the body.'

"Specification 2."The Standing Committee believe that the Rev. Howard MacQueary has not only written the book aforesaid and procured its publication and distribution, but that he still holds and publicly avows and teaches the views therein set forth regarding the virgin birth of our Lord, and His resurrection the third day.

"Charges (1). It is charged that by writing and publishing the book aforesaid, and by still holding and teaching the opinions therein set forth regarding the virgin birth and resurrection of our Lord, the Rev. Howard MacQueary has held and taught, and is now holding and teaching publicly and advisedly, doctrines contrary to those held by the Protestant Episcopal Church in the United States of America.

"(2). It is charged that by holding and teaching as aforesaid, the Rev. Howard MacQueary violated declarations and engagements made by him at the time of his ordination, and thus has done that which involves a breach of his ordination vows. Among the declarations and engagements made at his ordination, we cite the following required by the constitution of the Protestant Episcopal Church in the United States, and agreed to and subscribed by Mr. Howard MacQueary before his ordination, to wit:

"'I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States.'

And we also cite from the ordinal the following question propounded to Mr. Howard MeQueary, and the assenting response made by him before his ordination to the priesthood:

"'Will you then give your faithful diligence always so to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received, the same, according to the commandments of God, so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?'

"*Answer:* 'I will do so by the help of the Lord.'"

"Adopted and subscribed in a session of the Standing Committee of the diocese of Ohio, held in Trinity house, Cleveland, Oct. 27, A. D. 1890.

R. L. GANTER,
CYRUS S. BATES,
EDWARD WILLIAM WORTHINGTON,
DAVID L. KING,
H. Q. BONNELL.

Mr. MacQueary, who was attended by his counsel, Judge J. H. McMath, and by the Rev. Amos Skeele, of Rochester, pleaded not guilty to the presentment. The Rev. Dr. C. S. Bates, who acted as prosecutor, introduced as evidence, Mr. MacQueary's book "The Evolution of Man and Christianity." The counsel for the defense offered as evidence the same book, the ordination vows, I. Cor. xv.,the four Gospels,parts of the Acts, Isaiah II, the views of the Privy Council of England, Justin Martyr's dialogue with Trypho, chap. 48, the decisions of the Nicene Council, "Christ and Christianity," by the Rev. R.H.Haweis,and a sermon on "Robert Elsmere and the Miracles" by the Rev. R. Heber Newton, etc., Pending a discussion as to the admission of evidence which the prosecution thought irrelevant, the court took a recess. Upon reassembling, Dr. Bates not wishing to press the point, the evidence was admitted. Dr. Bates then offered as additional evidence, the Prayer Book, the Apostles' and Nicene Creeds, the constitution and canons of the General Convention and of the diocese of Ohio.

The arguments on the case then began, Dr. Bates making the opening plea in which the case was clearly stated in these first few sentences:

"The affirmations of facts made in the presentment are so specific, and the questions of law raised are so simple that there is but little which I wish to add to the presentment itself. The Standing Committee in drawing their presentment did not explore the general field of Mr. MacQueary's public utterance to seize upon any hasty or unguarded statement that might possibly be at variance with obscure or questionable doctrines of the Church, but on the contrary they simply took notes of utterances made in a book written by Mr. MacQueary to which their attention had been officially called, and which seemed to them to be clearly contrary to the doctrines of the Protestant Episcopal Church as set forth in those standards of doctrine and summaries of the universal Christian Faith—the Apostles' Creed and the Nicene Creed, and thereupon as their official duty required they proceeded to present him for trial. The question raised in the presentment is not at all regarding the intrinsic value of Mr. MacQueary's views and teachings but simply regarding the relation of those views and teachings to the doctrines of the Protestant Episcopal Church."

He then proceeded to set forth the points upon which the prosecution based their proceedings, in a logical and closely reasoned speech. At its conclusion, Mr. MacQueary replied,his speech occupying the remainder of the day's session and was concluded on Thursday morning. His defence was that his teaching had been consistent with his ordination vows, that as the "Holy Scriptures contain all things necessary for eternal salvation each individual must test and interpret the Creed And the articles by Holy Scripture, not Holy Scripture by the Creed and Articles. He then entered upon a long exposition of his teaching concerning the birth and resurrection of our Lord, his object being to show that his opinions and teachings were not inconsistent with the standards of the Church, and were within the liberty allowed by the Church in doctrinal opinions, citing many writers in support of his position.

His arguments were closely followed by the court, and were heard with great interest and attention by the large audience which filled the chapel. At the conclusion of the arguments, the court rose. It is thought that a decision will be given within a month.

CANADA.

The Christmas service at St. James' cathedral, Toronto, was unusually fine. The surpliced choir is a large one,and on Christmas morning, 62 members were present. The progress of the work on St. Alban's cathedral, Toronto, has aroused much interest of late. It is said that a view of the interior of the structure has been a surprise to many. It was not thought possible that so beautiful a building as it bids fair to be, would be obtainable with the limited means at the disposal of the chapter. A midnight Celebration was held at the church of St. Mary Magdalene, Toronto, on Christmas Eve. The Woman's Auxiliary have issued a circular reminding their members of the resolution lately passed by the Diocesan Board recommending the plan called "an extra cent a day." The plan was suggested at a missionary meeting in Massachusetts in November, and it is said to have begun to work well there. The object is to raise more money for missionary purposes from small acts of self-denial.

The diocese of Huron has sustained a great loss in the death of the Rev. William Davis, rector of Woodhouse, on Dec. 11th. He had been at work in the diocese for 30 years, was widely known and much respected. At the funeral his six sons acted as pall bearers. A new church was opened lately at Wiarton, Huron diocese.

The diocese of Ontario has also sustained a heavy loss in the death in December of the chancellor, Dr. Henderson. He was one of the most able laymen in the diocese, was a prominent member of the Provincial Synod, and one whom, from his value to the Church in many ways, it will be most difficult to replace. The new Sunday school house of St. John's church, Ottawa, was formally opened in the middle of December. A number of the clergy, as well as many others, were present, and all expressed much pleasure at the sight of the fine building so quickly erected.

The Bishop of Niagara held a Confirmation service in December in St. George's church, Guelph, when nearly 50 candidates were presented to him by the archdeacon. The Bible Association of St. George's, held a very successful reception for the Bishop on the previous day.

The church at Sudbury, diocese of Algoma, is completed,but is still in want of furniture. There seems a prospect that ere long Sudbury will be the centre of quite a considerable mining interest, so that it is much to be desired that the Church there should be in a position to minister to the needs of the English-speaking people who will be attracted thither. The Bishop of Algoma holds an ordination at Emsdale,on the 25th. There will be a meeting at the same place in the last week of January, of the Eastern District Convocation of the diocese. About $200 has been raised for improvements to the church at Garden River. Contributions have been secured on behalf of the yacht Evangeline, in which the Bishop of Algoma journeys to his outlying missions in the summer. The fund for its support was getting very low.

The churches at St. John, diocese of Fredericton, were decorated for the Christmas festival,and many special preparations made for the musical part of the services, rehearsals for these having been held in some instances for weeks beforehand. The services in nearly all cases on Christmas Day were largely musical. Dr. Kingdon, Bishop-coadjutor, visited the mission of Nelson lately, and consecrated the new church there. He afterwards held a Confirmation service, the first one to be witnessed in the parish of Nelson. After the afternoon service the Bishop drove to Newcastle where he held a second Confirmation, and the next morning a sick man was privately confirmed. The 18th annual meeting of the Church of England Sunday School Teachers' Association of Fredericton, was held on Dec 9th. The returns show an attendance of 1,920, but this is rather under the mark as the attendance for the whole year was not counted. The amount of money raised for missions and other purposes by the Sunday schools was $1,472.

In December the anniversary meeting of the St. Francis District Association of the Church Society was held at St. Peter's church, Sherbrooke, diocese of Quebec. Seventeen clergy were present besides the Bishop. The morning and afternoon meetings of the clergy and laity, on both days, were well attended, and a good deal of business was transacted. Dr. Norman, Dean of Quebec, preached at the first evening service. As usual, the offerings were given to the diocese of Algoma. The Rev. A. Judge, at one time in charge of the parish of Cookshire, Quebec, has been appointed assistant at the church of the Heavenly Rest, New York City.

The Collegiate Boys' School at Windsor, Nova Scotia, is prospering; it re-opened on Jan. 10th. Much sympathy is expressed in the illness of the Bishop, Dr. Courtney. The Rev. Dr. Baum, editor of *The Church Review*, New York, gave an address to the students of King's College, Windsor,lately. At a special convocation of the college held on the previous day, the degree of D. C. L. had been conferred upon him.

The jubilee of the parish of Trinity church, Montreal, was celebrated in December. Bishop Baldwin of Huron, was present, and preached both afternoon and evening. Christmas Day was well celebrated in Montreal. The churches were beautifully decorated, and the musical part of the services were very good. At the church of St. John the Evangelist, the 8 o'clock evening service on Christmas Eve was followed by a midnight celebration of the Holy Communion beginning at 11:30. At 6, 7, and 11 o'clock on the morning of Christmas Day, Celebrations took place, Matins being said at 10:15. There were three Celebrations at Christ church cathedral on Christmas Day; the service at 11 A. M. being full cathedral service, choral throughout. The Protestant chapel of St. Vincent de Paul penitentiary was prettily decorated for Christmas, and after morning service a quantity of fruit was distributed to the prisoners as they left the chapel, the gift of the Bishop of Montreal and his family. The Rev. Canon Fulton,the chaplain, was presented with an address and watch and chain by the members of the chapel.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The Bishop will probably spend the month of February in Cuba. This brief absence in that climate,will,it is hoped and expected, enable him to resume his work with restored health and strength.

The Church Club has leased the fourth floor of the building at 103 Adams st.,opposite the Post-office. It will be opened on the 29th. There will be offices for the Bishop and Archdeacon, and a large reception and reading room.

WAUKEGAN.—Christ church had a narrow escape from destruction by fire, a few weeks since. On attempting to light the gas for evening service, it would not burn. Going to the basement with a light, there was an explosion of escaping gas. By the presence of mind of the rector, it was turned off at the meter quickly, and exhausted itself before seriously igniting anything else. It was then found that a pipe in the partition had broken, and the gas was escaping furiously. A few more minutes' delay and the beautiful ston building would have been in ruins.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Wednesday, Jan. 7th, the rector of St Bartholomew's church, the Rev. Dr.David H.Greer, delivered an address under the auspices of the Evangelical Alliance, in the Madison Square Presbyterian place of worship, on the subject, "Nations and their Rulers."

On the evening of the Feast of the Epiphany, a somewhat novel service took place at the church of the Ascension, the Rev. C. Winchester Donald,D.D.,the rector. Under guidance of the organist, Mr. John White, was a trained choir of 40 voices, which led

the congregation in the musical portions of the service. The story of the Nativity was read in Scripture selections by the clergyman, and the readings were interspersed by appropriate hymns of adoration sung by the congregation, and anthems suitable to the varying portions of the narrative, sung by the choir. When the hymns were reached, the people rose spontaneously and burst into song as if in response to the story just read. The anthems were simple and the tunes of the most familiar character. There was from first to last an uninterrupted flow of Scripture, hymn, and anthem.

At St. Ann's church, the Epiphany services were of special interest. There were two celebrations of the Holy Communion. At the mid-day Celebration, Bishop Potter formally received a Sister into the Sisterhood of the Good Shepherd. In the evening, at a special missionary service, Bishop Leonard, of Utah, made an address. St. Ann's, besides being a parish church, is also the centre of the well-known Church mission to deaf-mutes, the Rev. Dr. Thomas Gallaudet, being both rector of the church and the founder and head of that mission. He is also chaplain of the Sisterhood of the Good Shepherd, which has a Sister House ing at 419 W. 19th st. The Order, besides work in several parishes in New York and elsewhere, labors in the hospitals and prisons of the city, maintains a training school for girls, (a memorial of the late Superior, Sister Ellen) at 417 W. 10th st., the House of the Good Shepherd, Asbury Park, N. J., St. James' Home, Wilmington, N. C.; a summer rest for working girls near Philadelphia, and the Hospital of the Good Shepherd, Nashville, Tenn.

Archdeacon Mackay-Smith delivered an address at the Old John Street Methodist place of worship, last Wednesday afternoon, and Father Ignatius was to have done the same Friday afternoon, at a series of services now being held there, but was prevented by illness resulting from recent overwork.

With the opening of the new term, the new chapel arrangement has gone into effect at Columbia College, by which attendance at services is voluntary on the part of the students. The improvements in the chapel made during the holidays, give it an attractive appearance. The Rev. Dr. Van De Water has taken up the duties of his month's chaplaincy with much earnestness. At the opening service he handed a printed circular to each student calling upon his co-operation to make the new system a success. He delivers a brief address at each service, and remains at the college during the morning hours for consultation by any who desire it. So far the attendance is said to average better than under the former compulsory system.

The New York Free Circulating Library was founded very largely through the instrumentality of Bishop Potter while he was still rector of Grace church. It was intended to benefit clerks, salesmen, working girls, and persons of small means, by placing wholesome literature and the means of intellectual improvement within easy reach. In this direction it has accomplished a truly missionary work, and its influence has been extended to all parts of the city by the establishment of branch stations in four very accessible localities. The 11th annual report, which has just been issued, shows that there are now 53,203 volumes, and that during the past year 402,701 volumes have been in circulation; while the character of the reading indicates a steady improvement.

The annual meeting of the corporation of the Nursery and Child's Hospital at 51st st. and Lexington ave., was held Thursday, Jan 8th, and was attended by many persons of social prominence, to whose earnest moral and financial support the success and prosperity of the institution are largely due. An address was made by the Rev. Brockholst Morgan, the missionary of the City Mission Society, who, under Archdeacon Mackay-Smith, holds regular services at the institution. The reports were of an encouraging character. The secretary's report showed that the institution has in the city three large schools in operation, with a reception house, having a quarantine ward attached to it. The Staten Island branch has a capacity of 400 inmates, all of whom are between four and eight years of age, and consists of two large houses, 12 cottages, and a detached hospital. Several extensive additions have been made to the buildings, a new school building for the children erected, and improved arrangements for the water supply perfected. Many children have been sent to the Western Aid Society to find homes in the West, and homes have been provided for 66 women, who have been trained as nurses, seamstresses, and housekeepers. The treasurer's report gave receipts for the year, $133,045.81, with expenditures of $68,516 80. This is a very noble charity, nobly sustained.

During the past week a legal decision was handed down by Judge Andrews, in the case of St. Stephen's church and the church of the Holy Trinity, Harlem, growing out of the movement to unite the former with the latter. The decision, however, has only a passing influence upon the seemingly endless controversy, over which there have already been 14 lawsuits and countersuits. The struggle began last February, when the Rev. A. Bloomer Hart, the rector, introduced resolutions in the vestry of St. Stephen's proposing consolidation of the two parishes, the appointment of the Rev. I. Newton Stanger, D.D., rector of Holy Trinity, as rector of the combined parishes, and his own appointment as rector *emeritus*. At that time St. Stephen's had a property valued at $150,000, but a very small congregation, and the church of the Holy Trinity had a debt of $200,000, but a large and flourishing congregation. It was thought by both parishes that union would mean strength, and it is understood that the project was approved by the Bishop of the diocese. But though the resolutions were adopted by a majority of the vestry of St. Stephen's, a minority have protested and stubbornly opposed consolidation, and a very bitter contest has ensued. The treasurer of St. Stephen's refused to affix the seal which was in his possession to the necessary documents, and the union cannot be legally concluded until this lack is provided for. So far, the suits to compel him to affix the seal have only resulted in a confusion of counter-litigation, out of which there seems small prospect of settlement for a long time to come. The latest decision rather increases this confusion. It was given in a suit begun last November in the Supreme Court, by the church of the Holy Trinity, to compel the execution of the agreement by St. Stephen's church and its treasurer. Other proceedings will shortly be begun.

The annual meeting of the council of the Burial Reform Association was held Thursday evening, Jan. 8th, in the parlors of the church of St. John the Evangelist. A letter was read from Bishop Potter strongly commending the aims of the organization and urging that it have a burial ground of its own for the purpose of promoting reform by putting it into practice. The Rev. Dr. Ritchie was appointed a committee to confer with the Bishop with a view to carrying his suggestion into effect. The resignation of the treasurer, Mr. Edwin Young, was accepted, and the Rev. S. M. Jackson elected in his stead. The Rev. Dr. Ritchie was elected president, the Rev. Dr. E. H. Krans, vice-president, and the Rev. Dr. B. F. DeCosta, secretary. A letter from the Rev. F. Lawrence, honorary secretary of the Burial Association of England, was read. He has been the leader of the movement in England and visited this country last summer preaching and lecturing widely on economic burials. The council took steps to secure a further visit from him in the near future, with another course of lectures on the same subject. The objects the association have in view are the exercise of economy and simplicity in funerals, the use of plain hearses, the disuse of crape, scarfs, feathers, velvet trappings, all floral decorations beyond a few cut flowers; the discouraging of all but members of the family attending at the grave; the early burial of the body in soil sufficient for its resolution into its ultimate elements, the use of coffins made of such material as will rapidly decay after burial, the substitution of burial plots for family vaults, and the disuse of metallic coffins, or coffins made of imperishable woods.

The House of Rest for Consumptives is one of the few places in the city where this particular class of patients are received and cared for. It is a place of sadness, but of mercy. It ought to be better supported. During the past year with an income of $9,907.75 there was an expenditure of $14,832 27, leaving a considerable deficit, which had to be made good from legacies. The average annual income in the last ten years has been about $9,500. The cause of the deficit is attributed to the extension of work consequent upon the use of the new wing of the Peyrot house, which has resulted in an increase of $5,000 in the annual expenses of the institution. Clearly there is need of proportionate liberality of support. The house has treated during the year, 219 patients free of charge. Of these 18 were cured, 55 were discharged as being improved and on the way to recovery, 64 died, 47 are now in treatment. Notwithstanding enlargement and increased expenses, the accommodations are still utterly inadequate to the demands of this charity. There are two resident physicians, and a board of consulting physicians; a chaplain, the Rev. W. A. Masker, has general supervision. The sick poor of the class named are always welcomed to the extent of capacity. The institution is located in beautiful grounds of some three acres. There are three buildings, and ample land to erect more that are already needed.

At the fifth annual meeting of the Parochial Missions Society held in Calvary church, 4th ave., the Rev. Dr. Henry Y. Satterlee, chairman of the Executive Committee, presided. The Rev. Dr. Harris who has served as secretary for nearly the whole term of the society's existence, declined re-election, and the Rev. Charles F. Canedy, rector of Trinity church, New Rochelle, N. Y., was unanimously chosen to succeed him. The Rev. Edward H. Cleveland, of St. Andrew's church, Harlem, was made assistant secretary. Bishop Potter was re-elected president. The treasurer's report showed largely increased receipts for the past year, and also increased expenditures. On Sunday, Jan. 11th, the anniversary of the society was held in St. Bartholomew's church at 8 o'clock in the evening. Bishop Potter was present and made an address. On the same evening a service in the interests of the society was held in All Saints' church, Brooklyn, at which addresses were delivered by the Rev. Drs. Darlington and Bunn.

Sunday evening, Jan. 4th, a musical festival was held in St Mark's church, of which the Rev. Dr. Rylance is rector. Gade's Christmas Cantata was rendered.

On Friday afternoon last, a fire broke out in St. Mark's church, shortly after the close of a service. The deputy sexton while putting out the gas in the jets which hung from the gallery, accidentally loosened a wreath of evergreens, which fell into the flame and burst instantly into blaze. All around the front of the gallery were intertwined wreaths and festoons of evergreens for the Christmas-tide, and the fire followed their course rapidly. Effort was quickly made to pull down the burning greens, but the dry woodwork caught fire, and an alarm was sounded. By energetic work of the firemen the flames were got under control, but the church was drenched with water. The damage will probably not exceed $1,000, and is fully covered by insurance. The church lacks but five years of being a century old, and this is its first fire. The congregation is one of wealth, representing many of the oldest families in the city, and the parish is endowed. Services will be held in the chapel until the damage to the church is repaired.

MIDDLETOWN.—The Christmas services of the Grace church Sunday school were held Dec. 27th. The church was well filled with the parents and friends of the school, and over 200 children participated. The decorations were very elaborate. Each of the children received a Christmas card, an orange, and a box of candy, after which the Rev. Mr. Scadding gave an address to the children on the Christmas lesson of self-sacrifice, and told the story of two men who lived about the same time, each absorbed by one great idea—Augustus, Emperor of Rome, and Jesus of Nazareth; the motto of the life of one was self, of the other, self-sacrifice. Several carols were sung. The choir boys were entertained at supper in the basement of the church after the services. There are few churches outside New York where the rector has gathered about him so many loyal assistants as has the rector of Grace church.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

BISHOP'S APPOINTMENTS.

JANUARY.

18. Waycross, Ga.

The rest of the month will be given to Georgia.

FEBRUARY.

1. A. M., St. Philip's; P. M., St. Andrew's, Jacksonville.
3. Daytona.
4. St. Philip's, Palatka
5. Federal Point.
6. Winter Park.
7. Maitland.
8. Longwood.
9. Sanford.
12. Enterprise.
15. Fort Meyers.
16. Punta Gorda.
18. Manatee.
20. Thonotosassa.
22. Lakeland.
23. Huntington.
24. Welaka.
25. Titusville.
27. Melbourne.

MARCH.

1. St. Augustine.
2. Green Cove Springs
3. Hibernia.
5. Jacksonville, Board of Missions.
8. Lake Worth.
10. Cocoa.
11. Merritt.
12. Courtney.
13. DeLand.
15. A. M., Dunedin; P. M., Clear Water.
16. Pinellas.
18. Zellwood
19. Waldo.
20. Melrose.
22. Ocala.
24. Cedar Key
25. Sutherland.
29. Fernandina.
30. Lake City.

APRIL.

2. Washington, D. C.
5. Monticello
6. Madison.
9. Crescent City.
12. A. M., St. Paul's; P. M., St. Alban's; evenin St. Peter's, Key West.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On Epiphany Day interesting services were held at the new church of the Atonement, of which the Rev. Dr. A. C. Bunn is the rector. Holy Communion was celebrated at 10:30 A. M. The Feast of Lights was commemorated in the evening by an illumination of the church with candles, and Twelfth Day hymns were sung by the vested choir and the Sunday school in procession.

An Epiphany musical service was held on the evening of the first Sunday after Epiphany, at the church of the Messiah, the musical theme being, "The Birth of Christ, Visit of Wise Men, and Murder of the Innocents."

A series of special services are being held under the auspices of the Brotherhood of St. Andrew, at the church of the Reformation. On Sunday evening last, the service was conducted by the rector, the Rev. John G. Bacchus, D. D., and the sermon preached by the Rev. I. Newton Stanger, D. D.

St. Paul's church, South Brooklyn, under the rectorship of the Rev. John D. Skene, formerly of Asbury Park, N. J., has recently joined the ranks of the free churches. The edifice is one of the largest and finest in the city, with a chapel attached. It was consecrated in 1884. The first edifice of the parish was of wood, and was erected under the direction of the Rev. Isaac P. Labagh, a Christian Hebrew clergyman, in 1850. In 1858 Mr. Labagh was succeeded by the Rev. E. Stafford Browne, D. D., who in 1859 enlarged the edifice. In October of the same year it was partially destroyed by fire and re-built. On Nov. 2nd, 1866, ground was broken for the present stone building, at the corner of Clinton and Carroll sts., and on June 24th, 1867, the corner-stone was laid by the

Bishop of New York, Long Island then being part of his diocese. It was occupied two years later, and in 1871 the chapel was begun, reaching completion in the autumn of 1872. Financial difficulties followed, and the parish very nearly lost its property through debt. The present rector succeeded the Rev. Warren C. Hubbard. He found the church without incumbrance and in good condition. The services have long been noted for Churchliness and beauty, and St. Paul's was among the first, if not the very first, parish in the diocese to introduce a vested choir. The field occupied by the church gives abundant room for aggressive work, and the making it free is clearly a move in the right direction.

On Sunday evening, Jan. 4th, a New Year's service was held at St. Peter's church, State st. near Bond, under the auspices of the parish chapter of the Brotherhood of St. Andrew. The service began at 7:30 o'clock, the music being conducted by the vested choir. Addresses were delivered by Mr. Lewis H. Redner and Mr. G. Harry Davis, of Philadelphia. An invitation had been extended to men especially, and a large number were present in the congregation. This is one of the most active chapters of St. Andrew's Brotherhood in Brooklyn. The assistant minister of the parish, the Rev. J. Buchanan Drysdale, has just resigned to go elsewhere.

Grace church, in the eastern district of Brooklyn, whose rector, the Rev. C. W. Ivie, resigned last month in order to take charge of the parish at Waukesha, Wis., has acted with great promptness in filling the vacancy, and has just elected a new rector of the same name, the Rev. William George Ivie, of Hoosac, diocese of Albany. The parish is one of moderate means, but with large field to work in. The new rector has accepted his election, and will enter upon duty Feb. 1st.

Rockville Centre.—On the 1st Sunday after Epiphany, the Very Rev. Dean Cox visited the church of the Ascension, preached and administered the Holy Communion. This is one of the missions under the general care and oversight of the cathedral, and is at present without a settled clergyman of its own, being very faithfully served by Dr. Clarke, as lay reader, with occasional ministrations from some one of the cathedral clergy. There are 42 communicants.

Glen Cove.—The Rev. I. McK. Pittinger, who about two years ago succeeded the late Archdeacon Middleton, in the rectorship of St. Paul's church, and who has had a very active ministry, during which he established a mission in a neighboring hamlet, has just accepted an election to the church of the Good Shepherd, Raleigh N.C.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The consecration of St. John's church, Keokuk, took place on the second Sunday after Christmas, Jan. 4, 1891. By this solemn setting apart of one of the most beautiful churches in the diocese, erected at a cost of nearly $50,000, the prayers and labors of the Church people of Keokuk for a period of 40 years found a happy realization. It was at a period prior to April 20, 1850, when the deed was finally executed and filed for record, that Mr. Josiah Spalding of St. Louis, Mo., and Agnes P. Spalding, his wife, conveyed to Bishop Kemper, as "Bishop of the Protestant Episcopal Church officiating in Indiana, Missouri, and Iowa, the party of the second part," lots 11 and 12 of block 39, in the city of Keokuk, "in trust for the sole and only use of a congregation of the Protestant Episcopal Church which shall erect suitable buildings for public worship according to the usages of the said Church." This trust deed bearing the signature of the revered Kemper, was presented to the good Bishop's ecclesiastical heir and assign as a "corporation sole" so far as the state and diocese of Iowa are concerned, the present Bishop of Iowa, and by him with the other trust deeds by which church and grounds are now held, placed on the altar of the new church, two-score years after the execution and record of this interesting relic of the past.

On the 27th of April, 1850, the articles of association of the parish of St. John, Keokuk, were formally adopted although they were not filed for record until April 22nd, 1856. These articles were signed by Geo. C. Dixon, Edward Kilbourne, V. P. Van Antwerp, H. T. Reid, and James F. Coxe. At the preliminary meeting April 20, 1850, held at the office of Dixon & Wickersham, Bishop Kemper presided, and the Rev. Alfred Louderback, of Davenport, was also present. J. G. Wickersham was appointed secretary. The Bishop suggested "St. John" as the name of the parish, this matter having been left at his discretion by the incorporators. Easter having passed, on Monday evening, April 29, 1850, the first vestry was elected, at which time Edward Kilbourne, and Gen. V. P. Van Antwerp, were chosen wardens, and A. H. Heislep, C. Garber, Hugh Doren, Guy Wells, and F. Bridgman, vestrymen. On the 3rd of June of the same year the vestry voted to call the Rev. Otis Hackett to the rectorship at a salary of $250 per annum. The call was renewed at the same rate at a meeting on the 30th of the same month, at which time the contract for building the church was authorized, the cost of the edifice being limited to $1,400.

From this day of small things St. John's church, Keokuk, has grown and developed. For the past 20 years the rectorship has been held by the Rev. R. C. McIlwain, a graduate of Harvard and of the General Theological Seminary, and a D.D., of Griswold College, Davenport, Iowa. Under Dr. McIlwain's rectorate the parish has grown and developed, and after a few years of busy preparation, in the course of which at least a third or even more of the anticipated cost of the new church had been raised and deposited in bank, the great effort which was consummated on the first Sunday of this new year was undertaken. The result is the addition to the number of costly and permanent churches of Iowa and the West of one inferior to but few, if any, in completeness, in architectural beauty, and in acoustic properties. The glass is of great beauty. The eagle lectern is one of the noblest works in brass ever produced in this country. Everything about the church is of simple but perfect taste. There is nothing lacking. Built into the very stones are the self-denials, the prayers, the longings, the noble charities, of a devoted people. At the consecration, there were present with the rector, the Rev. Dr. McIlwain, the Rev. E. A. Bazett-Jones, who has charge of Holy Cross and St. Mary the Virgin (co'ored), the two other churches of the city, and the Rev. D. C. Howard of Mt. Pleasant, Ia., the Bishop of Quincy, Dr. Burgess, and the Bishop of Missouri, Dr. Tuttle. The Bishop of Iowa performed the consecration service, the Bishop of Quincy reading the sentence of consecration. The Bishop of Missouri was the preacher and the Celebrant, Bishop Burgess reading the Epistle. The congregation crowded every portion of the church, there being nearly 800 present.

In the afternoon the Bishops of Missouri and Iowa visited the church of St. Mary the Virgin. At Evensong at St. John's, the Bishop of the diocese confirmed a class of four. In the evening a noble congregation filled St. John's for a missionary service at which the rector and the three Bishops made addresses. A generous offering was received. It was a happy day for Keokuk Churchmen, and one long to be remembered throughout the diocese of Iowa and the middle West.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

The Rev. Canon Richey after eight years of faithful service as senior canon and pastor of the congregation of St. Paul's cathedral, Fond du Lac, has resigned his position in order to relieve the vestry in their present embarrassed financial condition. The cathedral has to bear the heavy burden of a large debt of about $14,000, and it has been found difficult for some years past for the congregation to raise the necessary amount for current expenses. Not only the parish but the diocese, will suffer a great loss in the departure of Canon Richey. In another column will be found a minute expressive of appreciation and esteem, sent to the canon by the Bishop, and the wardens and vestry of the cathedral.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

JANUARY.

22. Omaha cathedral, Chapter meeting.
25. Crete, morning; Lincoln, Holy Trinity, special Confirmation, evening.
26-29. Omaha, St. Matthias', Retreat for the clergy.
30. Omaha, cathedral, Quiet Day for women.

FEBRUARY.

3. New York, meeting of the House of Bishops.
20. Omaha, cathedral, ordination.
24. Omaha, St. Matthias'.
26. Tecumseh, evening.

MARCH.

1. Omaha, St. John's, morning. Blair, evening.
4. Columbus, evening.
5. Central City evening.
6. Clarks, evening.
8. Beatrice and DeWitt.
11. Omaha cathedral, Bishop Clarkson's memorial service.
15. Omaha: All Saints', morning; St. Barnabas', evening.
18. Ashland, evening.
22. Omaha: Cathedral, morning; Good Shepherd, evening.
25. Florence, evening.
26. Omaha, St. Matthias', Brownell Hall Confirmation.
27. Plattsmouth, evening.
29. Omaha, cathedral, morning.

APR'L.

2. Wymore, evening.
3. Falls City, evening.
5. Lincoln: Holy Trinity, morning; Holy Comforter, afternoon; St. Andrew's, evening.
6. Geneva, consecration.
7. Edgar, evening.
8. Wilbur, evening.
12. Fremont a d Schuyler.
14-16. Brownville, Auburn, Nemaha, and Peru.
19. Nebraska City and Wyoming.
26. Norfolk, morning. Neligh, evening.
27. Albion, evening.
28. Cedar Rapids, evening.

MAY.

3. South Omaha, morning.

The annual convocation of the two deaneries held a remarkably interesting session at Falls City, in the extreme south-east corner of the diocese, on the last three days of the old year. Each evening a missionary meeting was held, and the Holy Communion was celebrated at seven o'clock each morning. The following subjects of discussion were handled very ably, and proved interesting and profitable to all present: 1. "The Office of a Deacon, its duties and limitations," opened by Canon Doherty; 2. "The Duty of restoring the Holy Communion to its divinely-ordained position as the chiefest act of public worship for all the people on every Lord's Day," opened by the Rev. John Williams; 3. "How can we as priests further in our several parishes the overtures of the House of Bishops on the subject of Christian Unity," opened by the Rev. A. E. Marsh; 4. "The causes of the prevailing neglect of Public Worship even by professing Christians," opened by Canon Whitmarsh. Rector and people vied with each other in making their welcome to their guests manifest in every possible way.

Of the Bishop's candidates for Orders, three have recently obtained their diaconate and have commenced their work, making a good record thus far; besides these, there are three candidates for the priesthood and one for the diaconate, some of whom will soon be ordained and begin their work. The vacancies thus created will give room for the acceptance of others who may desire to enter the sacred ministry, and are willing to commence the work of needed preparation. The Bishop's list of postulants now numbers two, but there is room for more.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

New Orleans.—The Feast of the Nativity was observed in St. Anna's church by three celebrations of the Holy Communion at midnight, at 7:30, and at 11 A. M. The midnight sermon was given under the auspices of St. Anna's Chapter of the St Andrew's Brotherhood, and was attended by a crowded congregation; at precisely 12 o'clock the choir sang a Christmas carol for an Introit, and then followed a sermon and a Celebration by the rector. After the service, several strangers from the North, members of the St. Andrew's Brotherhood, introduced themselves to the rector, and congratulated him upon the beauty and appropriateness of the service.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Rutland.—It is expected that the benediction of the new chancel, choir, and vestry rooms of Trinity church will take place about the 22nd inst. This old parish is taking a new stand, and the church, under the present rector, has made a greater advance during the past nine months than ever before in all of its long history. The Bishop of Albany will act for the Bishop of Vermont as consecrator; the sermon, it is hoped, will be preached by the Rev. Geo. R. Van De Water, D. D., of St. Andrew's church, New York City.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Lambertville.—At the Christmas service of St. Andrew's parish, the Rev. E. K. Smith, rector, the deed of purchase and the cancelled mortgage of the rectory were presented at the offertory. This is an instance of success under difficulties. The building fund for a rectory was started in June, 1884, the house purchased in October, 1887, with a mortgage for $3000 upon it. By quiet, persistent efforts this has been paid off, with the glad result of the offering on Christmas Day above-mentioned. Pastor and people alike rejoice.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

EPISCOPAL APPOINTMENTS.

JANUARY.

18. A. M., Atonement, Morton; evening, Gloria Dei, Phila.
23. P. M., St. Stephen's, Bridesburg.
25. A. M., Beloved Disciple, Phila.; P. M., St. John's, Northern Liberties.
30. Christ church, Franklinville.

FEBRUARY.

1. A. M, Redeemer, Bryn Mawr; P. M., St. Martin's-in-the-Field; evening, the Redeemer, Philadelphia.
6. Evening, St. Elizabeth's, Phila.
8. A. M., St. Peter's, Germantown; P. M., St. James', Philadelphia; evening, Holy Comforter Memorial.
10. Board of Managers, New York.
11. St. Timothy's, 8th and Reed sts., Phila.
13. Evening, St. Simeon's, Phila.
15. A. M., St. Mark's, Frankford; evening, St. Martin's, Radnor.
18. P. M., Calvary Monumental, Phila.
20. St. Paul's, Philadelphia.
22. A. M., St Paul's, Cheltenham; P. M., St. Sauveur; evening, Mediator, Phila.
25. Evening, St. Stephen's, Clifton Heights.
26. Evening, St. George's, West End.
27 Evening, St. Alban's, Roxborough.

The remains of the late Rev. Charles R. Bonnell were temporarily placed in a vault in the churchyard of St. Stephen's church, Terrace st., Manayunk, prior to their final interment at Whitemarsh, Pa. Services at the house were conducted by the Rev. Theodore S. Rumney, of St. Peter's, Germantown. Bishop Whitaker read the service, the Rev. J. De Wolf Perry and the Rev. George Field, the committal, and the Bishop pronounced the final benediction.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

White Haven.—St. Paul's church, a large frame structure, was burned Dec. 28th. The fire was caused by a defective flue. The loss is estimated at $3,000.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

St. Paul.—The church of the Ascension, the Rev. J. A. Antrim, rector, was very beautifully decorated for Christmas. The music rendered by the vested choir of men and girls was pronounced by all who heard them, exceptionally fine. The mixed choir is a great success in this parish and the prejudice against it, which some had when first spoken of, has entirely vanished. There

are very few choirs who freely give their services to the Church and pay for the privilege of singing, one of the young men giving $50 a year and two others $25 each, and each member an offering every Sunday. The organist also donates his services. The reverential behaviour of the choir has been remarked. When the present rector took charge of the parish, there was a little stone church and small congregation, but he stirred up the minds and will of the people to enlarge their church, and they have now one of the prettiest churches in St. Paul and a good congregation. A Christmas tree and social was given the Sunday school and choir of the church. After vocal and instrumental music, and an address by the Rev. Mr. Antrim, presents were distributed to each one present. At 8 o'clock the choir and congregation sat down to supper and spent a most pleasant evening, with singing, recitations, and games.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

NORWICH.—Christ church was well filled at the Christmas Eve service. The church was prettily decorated. The boy choir came in singing the processional "Once in royal David's city," etc. This was followed by responsive readings and other carols, well sung by the boy choir. The Rev. Mr. Nelson made a very interesting and helpful address. After the recessional the Christmas presents were distributed. There was a prettily lit and well filled tree, and an empty tree. Each scholar came forward to receive a present, and brought one to be put on the bare tree. These gifts were sent to the poor children of a settlement in New York State. The singing of the carol, "Sing, O ye heavens, be joyful O earth," closed the exercises. As the scholars passed out a box of confectionery was presented to each one. A handsome gold medal was presented to Walter Buckingham, who has during the past year made the best record in the boy choir. The festival was a success in all its details.

The Christmas service at Christ church was largely attended. The reredos was prettily decorated with ivy, evergreen, and laurel, on a white background, and the chancel was covered with evergreen. Mr. Potter and the boy choir executed the musical portion of the exercises most acceptably. Mr. Nelson made a brief address appropriate to the occasion, taking for his text John iii: 17.

A good-sized congregation met in Trinity church at the regular Christmas service. The white golden-fringed cloths of high festival days were in place, and daintily trimmed with green vines. A white dosel, a memorial gift by Miss Adelaide M. Gorton to her mother, Mrs. Maria D. Gorton, late matron of the Huntington Memorial Home, was used on the altar. Bouquets of crimson flowers were in the memorial vases of the sub-altar, and vines were gracefully twined about the chancel rails and posts, and festooned upon the gallery fronts. The Rev. Mr. Schmitt preached a scholarly discourse from Matt. i: 23. The musical selections were in keeping with the spirit of the day, and were fluely rendered.

Christmas services were also held at St. Andrew's church, which was handsomely decorated with evergreens. Good music by the choir, with a seasonable address by the rector, made an excellent and memorable service. The children of the Sunday school, with many of their friends, were pleasantly entertained in the evening, with the cantata of "King Winter." The solos and choruses were beautifully sung, giving the listeners much pleasure. After the entertainment refreshments were served to the children, each of whom received in addition a stocking full of candy.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

DETROIT.—Grace church narrowly escaped destruction by fire Sunday evening, Dec. 21st. Just before the time for the service the fire was discovered, and only prompt action and decisive measures prevented the burning of the building. The chancel and other furniture and decorations, and the chapel and Sunday school room in the basement were damaged to the extent of about $1,000. It is hoped that the organ escaped without material injury. Repairs were hastily made, in order that the church might be occupied on Christmas Day.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

BISHOP HOWE'S APPOINTMENTS.

JANUARY.

18. St. Jude's, Walterboro.
21. Mission at Allendale.
23. Ellenton. 25. Yemassee.

FEBRUARY.

1. Grahamville. 3. Ochitee.
5. Bluffton. 8. St. Peter's Mission.
15. Florence. 17. Marion.
19. Darlington. 20. Society Hill.
22. Cheraw.

MARCH.

1. A.M., Statesburg; P.M., Sumter.
2. St. Augustine chapel.
3. Clarendon. 5. Bradford Springs.
8. A.M., Aiken; P.M., Graniteville.
9. Kaolin. 11. Ridge Spring.
15. A.M., Kenton; P.M., Edgefield.
22. A.M., Zion, Richland; P.M., Wateree Mission.
24. St. John's, Richland.
27. Christ church, Shepherdsboro.
29. Spartanburg. 31. Welford.

APRIL.

5. Greenville. 12. Georgetown.
14. Waccamaw. 15. Brook Green.
17. St. Peter's, Pedee.
19. A.M., Prince Frederick's, Pedee; P.M., Plantersville.
20. Edisto.

MAY.

3. Edisto: A.M., St. Philip's; P.M., St. Paul's.
10. Hampstead: A.M., Grace; P.M., St. John's.
13. Diocesan Convention.

The Bishop has written the following letter to the congregation of Maywood's chapel in St. Andrew's parish:

MY GOOD FRIENDS:

I am now prepared to give you my judgment on the matter which you proposed to me, when I was with you at my visitation on the 8th of June last. You then asked me whether, if a man left his wife because of adultery, or a woman her husband, and took another husband or wife, without any marriage service, such person could remain in the communion of the Church? *I answer, NO.* In the State of South Carolina no divorce of married people is permitted for any cause whatsoever, not even on the ground of adultery.

Under the laws of South Carolina, death alone breaks the marriage bond. The husband may quit an unfaithful wife, but he cannot marry again while the unfaithful wife lives. And so too, the wife may separate and live apart from an unfaithful husband, but may not marry again while the said husband lives. If either wife or husband should marry while the other was living, such wife or husband would be liable to trial for bigamy, and, on being found guilty, would be sent to the penitentiary.

Or if married persons separate for cause of adultery and live with another man or woman as husband or wife, without any marriage service, then such cohabitation is concubinage, and persons living in that state should not, in my judgment, be admitted to Holy Communion.

From after this date, I would advise that persons continuing to live in concubinage be not received to Communion.

Let them remain single, living in soberness and chastity, or else be reconciled. Says the Apostle to the Corinthians: "Unto the married I command, yet not I, but the Lord: let not the wife depart from her husband, but if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife."—1 Cor. vii: 10 & 11.

Faithfully your Bishop,
W. B. W. HOWE.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

A meeting of the Standing Committee of the diocese was held in the rectory of St. Andrew's, Jackson, on Tuesday, Dec. 16th. The committee passed favorably upon the credentials of the Rev. H. M. Jackson, Assistant-Bishop-elect of Alabama, but declined to recommend the consecration of the Rev. Mr. Chapman as Missionary Bishop of Alaska.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

BLOOMINGTON.—The Rev. S. B. Pond took charge of St. Matthew's parish in September last, and there is evidence of his labors in the class of 22 recently presented for Confirmation. Few better surpliced choirs can be found anywhere than the one at this church. It is a model of reverent demeanor and of good singing. This is due largely to the self-denying labor of the choir-master, Mr. Starbuck, who devotes his Sundays and parts of other days, without renumeration, to the work of training his choristers. He teaches by precept and by example.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

Summary of statistics, Aug. 1, 1890:—Baptisms: infants 158, adults 58, total 216; Confirmed, 136; communicants, 1,329; marriages, 85; burials, 119; Sunday school teachers, 118, scholars, 961; churches, 16; rectories, 5; value of church property, $190,145.95; total of contributions, $28,392.93.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

UTICA.—Christmas was more than usually joyful with the people of Grace church, for they kept the festival in their newly erected chancel, and their singing was accompanied by their new organ. On Wednesday in Easter week, April 9th, 1890, the work of taking down the old chancel was begun; the altar and choir were brought down in front of the chancel arch, that aperture was filled with a wooden partition, and there the services of the church were conducted from Low Sunday until the fourth Sunday in Advent. The chancel was extended back eight or nine feet, and its walls carried up so that the roof is now of the same height as that of the nave; the organ chamber was enlarged in length and height, and the old vestry room made to correspond in size so that the organ might be divided and placed on both sides of the chancel, the vestry room being now in another place. Stone was used within as well as without, in all the prominent features; there was so much carving done after the stones were in place, and the whole thing is so substantial and complete, that it took a long time to bring it to perfection. When the altar, reredos, stained-glass windows, and, possibly some mural decoration are added, it will be one of the most beautiful chancels in this country.

GENERAL CLERGY RELIEF.

The report of the General Clergy Relief Fund for the past year shows that the receipts from all sources were $11,239, and that relief has been given during the year to 147 persons in forty-four dioceses. It will require little exercise of imagination to picture the comfort and joy which this sum has given to those among whom it has been divided. Surely there is no class of persons whose necessities and distresses appeal so strongly to the sympathies of Christian people as those whom this fund is designed to help, viz.: aged, infirm, and disabled clergymen, and widows and orphans of clergymen in all dioceses and missionary jurisdictions. There are no persons less forward to make their wants known. They suffer in silence and permit themselves to be forgotten rather than to push their needs before the charitable. The man who has devoted his life to the service of God in the ministry of souls, trusting that his needs will be supplied, when he feels pinching want like a smitten bird he hides the wound. This characteristic will account for the fact that the number of beneficiaries is so small as it is.

What clergyman does not know of instances of his brethren who through no fault of their own have been left out of position without means of livelihood, broken by sickness or the infirmities of age, and yet bearing the deprivation with Christ-like gentleness, or of the widow and orphans of a clergyman who has been cut off in a career of consecrated service? Permit me to mention a few cases which are in my view at this moment, concealing the identity of each.

(*a*) A clergyman of great vigor and devotion, stricken by paralysis in the midst of self-denying labors, his parish too poor to continue his salary and supply the services besides.

(*b*) Broken in health, his missionary stipend was transferred to another and he wrote that his only dependence for support was gone.

(*c*) A clergyman of scholarly attainments, graduate of a leading college, A brother clergyman who chanced at his house at the hour of the evening meal, was astonished at the scant fare for himself and wife and children, yet it was the best that could be furnished to his guest. Tea without milk and bread without butter made up the meal. I met him at convocation to which he had walked and from which he started to walk home because he had not money to purchase a ticket. His health gave way and he died, leaving no provision for his wife and children.

(*d*) An invaluable worker among the Indians, suddenly cut down, he left his wife and little ones penniless. Their passage money was paid to take them home to England and they are out of sight.

(*e*) Engaged in prosperous work in a poor but populous parish. Health gave way and he was laid upon a bed of sickness. As soon as he could travel he was enabled to go to a distant mission field in the hope that change of climate would restore his health. He is doing such service as he can, with a brave spirit.

(*f*) A missionary in Western Texas. Had an income, besides his stipend, which he spent in his work, giving at one time $300 towards the purchase of a church. He moved into Northern Texas; his private income failed, and in the midst of his usefulness he died, leaving his family destitute.

(*g*) A clergyman recently wrote of the widow of a former missionary who takes in work to support herself and her children. He says: "When paying her for a little work she had done for me, I asked how she was getting along, and tears filled her eyes." His tears were confirmed by further inquiry.

I could mention instances in which the missionary stipend has been continued as the only way of providing support even when no service could be rendered. In the active missionary work are "Father" Byrne who went to Colorado with Bishop Randall and now past four-score years of age is serving mission stations in the mountains; and in South Dakota "Father" Himes at eighty-five, through the snows of winter, walks nearly a mile before daylight to his church and builds the fires.

These cases have come to my knowledge within a comparatively short time. How many must be known to others of the clergy? The income of the Fund would go but a little way to cover all the cases which could be cited. Divided among 147 individuals, $11,239 would average about $75 to each. If the income of the Fund were $50,000 a year it could make more adequate provision and reach a large number who knowing the meagreness of the Fund expect no aid from it. Church people would not be slow to provide for all cases of real need among the unfortunate clergy or for the bereaved families if they but knew the extent of the need. Would it not freshen the pillow of sickness and give calm in the presence of death if one could reflect that while he was in health and prosperity, he had cared for the sick and needy among God's ministers and been mindful of the widows and fatherless.

It is one of the original benevolent aims of the Endowment Plan to enlarge the Fund for the relief of the clergy. Gifts specified for that purpose will be paid accordingly.

WM. S. LANGFORD.

The Living Church.

Chicago, Saturday, Jan. 17, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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WHATEVER the judgment in the Bishop of Lincoln case may have established or failed to establish, it has given authoritative recognition of the fact that the Anglican Church does not date its foundation or its law from the time of the Reformation. This is not in disparagement of any real good wrought by that movement, but it contradicts the Protestant claim that the Reformation created the Church of England and that nothing preceding the Reformation has any right of use or toleration. The judgment in the McQueary case will settle a similar claim—that the Church in this country is so Protestant that even an ordained minister has the right to preach and publish rationalistic views of the Bible which contradict the creeds of the Church. That seems to be the real issue. The defendant claims that as the Church is Protestant he may teach any interpretation or view of the Bible that he may have evolved from his inner consciousness.

FROM this point of view it will be seen that the trial has a far wider range and issue than the barring of an individual priest from preaching heresy in the name of the Church. It comes squarely upon the issue between the Protestant and Catholic principles of biblical interpretation. The position of Mr. MacQueary is the logical outcome of the former. If the Scripture is of "private interpretation," to be read and explained in the light of individual opinion, uninfluenced by the consensus of Christian antiquity as expressed in creeds and canons and liturgies; if it is to be "adapted" to the fancies and philosophies of each individual; if it is to have no authority or certitude beyond that which an ephemeral "criticism" may give it, then there is nothing abnormal in the Babel of preaching which this Protestant theory of "the Bible alone" has brought forth. Surely, the priest should have as large a liberty of opinion as the people.

"CLIMBING UP."

"Of all the years," says Dr. Minot J. Savage, in *The Arena*, "since the animal climbed up into man, give me this year." We have no objection to giving Dr. Savage "this year," if he prefers it, but we cannot endorse the assumption that the animal has "climbed up into man." It is now several thousand years since observations have been going on in this mundane sphere, and there is no recorded instance of an animal climbing in this way. There is just as much difference between monkey and man to-day as there was thousands of years ago. If the anthropoid ape climbs nothing in five thousand years, how much will he climb in five million years? The record in the rocks is readable for a period estimated to be many millions of years, and it contains no instance of an animal climbing up into man, so far as signs have been fairly interpreted. Indeed, it seems to us not yet proven that the animal has ever climbed up into *any* order above its own. Within certain limits there may have been progression—call it "evolution" if you please; but there seems to have been strict bounds to spontaneous development. The development or evolution that we know about by our own observation is mostly the result of man's rational oversight, rather than of "natural selection." This is true of plants, fruits, flowers, and animals. High-bred horses and cattle are not the result of "climbing," but of higher intelligence and superintendence. When this superintendence of man is withdrawn, the improved stock deteriorates and reverts to the original state. So it is with flowers and fruits. The seedling does not "climb" into grafted fruit. Human skill must be applied to develop the highest and best in both kingdoms, and even under the most favorable conditions of environment and direction we see no new orders produced; not even the passing over of one order into another. Shall we reason right the opposite from what we do know to what we do not know?

Granting to evolution, or natural selection and environment, unaided by higher intelligence, a wide range, or even admitting it to be the law of production within the limits of the several orders, we see not the slightest evidence that one order ever "climbed up into" another. No mortal man has ever known an instance where inert matter has passed its limit and developed spontaneity. Repeated attempts have been made by expert scientists to perform this miracle, but in vain. Life invariably comes from life. So it may be confidently said that spontaneity has never passed over into sentiency. The vitality of the plant never has "climbed up" into the perception of the animal, nor has the perception of the animal ever developed into the reason of man.

We make these assertions with as much confidence as we have in saying that water was never found to run up hill without help. In all the searchings of science for material in support of a hypothesis which is adopted first, to be proved afterwards, there has not been a fragment or a suspicion of evidence secured that goes to show that any one of those orders has climbed up into or is climbing into the other. While the series is one of progress and development, it does not develop itself. The lower order is the basis of, but not the producer of, the higher. There is nothing in the nature of the lower to produce the higher, and there is no case known in which it did produce the higher. Hence we demur to the assumption that "the animal has climbed up into man," whether made by a doctor of divinity, or by an "agnostic." They are both inconsistent with their position. The former, a teacher of supernatural truth, fails to see that man's relation to the supernatural is different from that of the animal; the latter, denying the possibility of knowing anything about God, in Whom we live and move and have our being, claims to know as scientific certainty what has not the slightest foundation in experience or in the nature of things.

THE TRUE GOSPELS AND THE FALSE.

Most persons have heard of the Apocryphal Gospels. It has sometimes been given out that there were in early days a considerable number of so-called gospels, with about an equal claim to truth, and that the Church by a purely arbitrary process singled out four and rejected the rest, but that, in fact, those which were rejected had just as good a title to acceptance as those which were received. A number of such books were printed in England half a century ago under the title of the Apocryphal New Testament. They were divided by the publisher into chapters and verses in order to give the reader a stronger impression that they were properly a part of the Bible.

From time to time mention is made of these rejected writings, and the question naturally occurs: Why were they rejected? Why do we acknowledge only the four which we possess in our New Testament, and take no account of the rest? How do we know that these four Gospels only ought to be received?

The first and shortest answer is that the Church never had to go through with such a process of picking and choosing. The so-called Apocryphal Gospels were not written until so long after the true ones that it was impossible that there could be any doubt. Beginning with the Christian writers of the first century and tracing the history of this subject downward, we find that all the quotations and references we have to the sacred books are taken from the New Testament as we know it. No other book or books are ever spoken of as sacred or quoted as having authority. Justin Martyr, who belongs to the first half of the second century, says that the "Gospels" were read in the churches as a part of the service, and when we enquire what Gospels he means, we find that in the course of his writings he quotes so much from the four Gospels that it is possible to put together out of them a very full narrative of the life of our Lord from the Annunciation to the Ascension, derived from no other source than our four Evangelists.

To make it still more certain that these and only these were known to the primitive Christians, we have the substance of a harmony written about the year 150 by Tatian, a companion of Justin. This harmony makes use of the four Gospels only. We may mention here that nothing was certainly known of this harmony until very recently. It was mentioned by early writers, but some sceptical critics, like Renan, insisted that the word did not mean a "harmony" but something else. Within the last fifteen years a commentary on this very harmony of Tatian has been published, which was unknown to the world before. Its existence was suspected from certain allusions in ancient writers, but it was supposed to have perished. It was written by a well known father of the fourth century, St. Ephrem; and finally the harmony itself has been unearthed in the Vatican library and was published in 1888.

The year 150 is only ninety years from the date when the first of the Gospels is generally considered to have been written, and only a little over fifty years from the time of the publication of that of St. John.

Yet in that short time they had come to be so universally known and were held in such supreme estimation that comments upon them and convenient arrangements of them were called for.

Only thirty years after Tatian, Irenæus, a missionary bishop in France, wrote a large work, which we still possess. He tells us that he was born and brought up in Asia Minor, among men who had known St. John the Apostle, especially Polycarp, the martyr Bishop of Smyrna, for whom he had an ardent affection. Irenæus knows only these four Gospels, and he says that even the heretics of his time bore witness to them by trying to prove their own peculiar doctrines out of them. He has himself so great a veneration for them that he insists that even the number of them is part of a divine system, just as there "are four zones of the world in which we live, and four principal winds." No one could speak with such exalted veneration of books which had only recently become known, and the genuineness of which was barely settled.

The fact is, the Church never had had the necessity of enquiring into the genuineness of these books. The Churches of the first century had them from the founders who wrote them, sometimes at the request of the local church in which they were living. They were eagerly copied and passed from church to church. They were publicly read in all places. They occupied the ground. It was simply impossible then that spurious works could be imposed upon the Christian communities as productions of the Apostles, which no one had ever seen or heard of until long after the Apostles were dead.

The only cases in which there could be any room for doubt were a few letters which seemed at first to be of a purely local character and which were consequently not, until after some time had elapsed, circulated beyond the region of the Church to which they had been addressed. Even in such cases there would be very little room for doubt. We should have to assume deliberate forgery on the part of the officers of the Church itself, and also to explain how it could be possible for a document claiming to be addressed to a certain Church by an Apostle to obtain acceptance two or three generations later when the oldest disciple of the place had never heard of it before.

What, then, are the false gospels? They appeared long after our genuine Gospels are known to have been universally received and read in all the churches. They were never received or read anywhere as sacred books. They do not attempt to cover the same ground with the true Gospels, but are chiefly occupied with legendary details of our Lord's life before He entered upon His ministry, or else are attempts to supplement the canonical Gospels at the other end. They are simply literary productions, and it is probable that the authors of them never intended them to be taken as anything else than fictions. They are attempts to satisfy or indulge curiosity, and are to be classed with such productions as the "Prince of the House of David" or "Ben-Hur."

Such were the "Gospel of James" which gives all kinds of fanciful particulars of the parents of the Blessed Virgin, her marriage, the murder of Zacharias, and the like. This is the oldest of these compositions, and is assigned by some critics to the last half of the second century. The Gospel of St. Thomas treats of the infancy and childhood of our Lord. It was of heretical origin and belongs to the third century. The character portrayed is that of a spoilt child, sullen and vindictive, but with miraculous power. Renan calls him "*ungamin omnipotent et omniscient.*" There is no point of contact between such a personage and the Christ of our Gospels. Another of these books is the Gospel of Nicodemus which undertakes to supply particulars relating to the trial of our Lord, the descent into Hades, and the saints who were raised at the Resurrection. It probably belongs to the fourth century.

There were other books hardly known to the Church at all, books manufactured chiefly by Gnostic heretics to confirm their own systems. These contained views at variance with and contradictory to the teachings of Christ and His Apostles. There was also one of which the whole history is now pretty well known, that of the heretic Marcion. It was simply St. Luke's Gospel with every part cut out which contradicted Marcion's theories. He dealt in the same way with the Epistles of St. Paul, of which he retained ten thus arbitrarily revised.

It will thus be seen how utterly groundless is the theory that our New Testament comprises certain books selected out of a large number, all claiming for themselves equal authority with those which have been chosen. The truth is that no other gospels ever disputed the ground with those which the Church has received, or even claimed a place beside them. The same is substantially true of the other books. As to a very few which had a special purpose, or only a local circulation, there was for a time doubt in those parts of the Church to which they were not at first known. Such are the Epistle to the Hebrews and the second of St. Peter. But of these there was no doubt in the part of the Church where they had all along been known, and all hesitation ceased when the facts were investigated. On the other hand, there seems to have been only one book, the Epistle of Barnabas, so-called, which was held in certain quarters to be canonical, and was afterwards rejected by the Church.

Nevertheless, the false Gospels have one important use. They bear witness to the true. If our Gospels had not been already in existence and unquestionably accepted, these books could not have been written. They betray at every point a knowledge of the books which the Church already held sacred. Moreover, they make it very plain what manner of books our Gospels would have been if the theory of Strauss and others had been true, that they were composed upon a basis of myth and legend more than a century after the Crucifixion. Thus they may be regarded as important contributions to Christian evidences.

SERMON NOTES.

BY THE REV. J. C. QUINN, D.D.
ANACONDA, MONTANA.

II Cor. iii: 18. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

A Greek author describing the peculiarities of a temple erected to the honor of a certain idol, remarks, that those who wished to enter it must first look at themselves in a glass placed at the entrance, and that this mirror was so constructed, that at first it presented to the beholder his natural visage, but by degrees his countenance was transformed or changed unto the form of the idol which he worshipped.

The Gospel of the grace of God is that mirror which they who desire to enter the temple of heaven, must look into first. Then having begun well, by continuing to look into it Christ's image is so impressed upon them that it becomes permanent in their character and conduct.

The idea which St. Paul announces in the text is that they who are much in Christ's presence, become mirrors of Him, reflecting more and more permanently His image, until they themselves perfectly resemble Him. This assertion rests upon a well-known law of our nature, viz: That whatever we habitually, intelligently, and lovingly contemplate, gives a color to our minds, and affects our characters for good or evil. In this case, Christ is viewed lovingly and we become Christ-like. Our duty is therefore plain if we would be transformed into the image of Christ.

We must associate with Him, take Him as our constant companion. This is implied in that word of Christ to Matthew: "Follow me!" We must not reflect Him in an occasional way, but steadily and continually. In a word, we must live with Jesus. "Abide in me and I in you," is the law of the Christian life, and the great means by which we become what we wish to be —Christ-like.

In daily life there are some we see but now and then, others often, and others who are habitually present with us. It is in this latter way we are to live with Jesus—ever in his presence. As we move about our daily engagements we shall feel the warmth and influence of His love Who said: "Lo, I am with you alway." That was a good answer of the little girl to the question: "What's a Christian?" "It is to live as Jesus Christ would live if He were a little girl living in our house." We must live with Him, associate with Him. How?

A quiet, unhurried speaking to Jesus alone, and hearing His replies from His Word and in daily providences. You may be a very religious person, busy all the day and every day about our Father's business; you may give time and money and thought, and yet you may never converse with Him. Cultivate the habit of holding sweet converse with Jesus; speak to Him; hear Him address you; cast all your care on Him. He loves to bear our burdens. Take Jesus now as your personal friend and counsellor, and you will find daily rest in Him. (Phil. viii: 6, 7, and 19.)

We must stand in His presence with open, unveiled face. To the world we may wear a veil, refusing to reflect it; but in the presence of our Lord and Saviour we must uncover our face. We must daily stand in Jesus' presence with open face. He is the source of the power that energizes all our activities. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Daily intercourse with Him equips us for our work of faith and labor of love. It was so with the disciples. It has been the case with all workers for Christ in the history of the Church.

Let it be ours to seek and cultivate communion with Jesus. We must ever keep a conscience void of offence, and nothing must come between us and a full, complete view of Jesus our Saviour. Stand before Him with unveiled face, daily. Be much in the presence of Jesus.

Something we can do for Christ. We may not be able to preach or give much money to extend His cause, but we can reflect Him. By reflecting Him we shall extend the knowledge of Him, and "by knowledge of Him shall many be justified."

Many who do not at first look at Him— who refuse to behold Him— look at you and me. These will, before long, be led to a personal view of Jesus, the Lamb of God, and receive a full and free salvation.

The result of this contemplation: "Changed into the same image," we grow to be Christ-like. This is what Christ wants, and its attainment glorifies God while it blesses ourselves. Can we now see in ourselves, in our character, the features of Christ, any likeness to Christ? If we have been living with Him we ought to be able to find in our lives some likeness to

Him. The fruit of the Spirit ought to be manifest in our daily life conduct. Have we the mind of Christ? Is the love of Christ the controlling power? If we have even in a small measure the mind of Christ, it will lead us to do all things to the glory of God; to be diligent in business, fervent in spirit, serving God; it will lead us to seek our highest enjoyment in fellowship with God the Father, Son, and Holy Spirit. What principle dominates our lives, love for God or love for self? Which occupies most of our thoughts, the living God or the perishing world? "As a man thinketh in his heart so is he."

THE BALDWIN LECTURES, 1890-1891.

BY ELIZABETH A. RATHBONE.

It has been a question whether it were well to attempt a report of the lectures delivered, by Bishop Garrett, on the Baldwin Foundation, before the completion of the course in January, but even in anticipation of a fuller review at that time, it seems right that the Christian world should take cognizance of the noble, earnest work the Bishop is doing in these lectures, for the establishment of Christian truth, and for the overthrowing of the errors of material and ideal philosophies.

The opening lecture was delivered in St. Andrew's church, Ann Arbor, before the Hobart Guild, Nov. 23, 1890. In the morning of the same day, before a large congregation, the Bishop preached a sermon upon "The Word," taking as his text the first verse of the first chapter of St. Mark's Gospel The Bishop's dignified bearing, intellectual face, and piercing eyes seemed to give promise of the clear, strong, Catholic truth which he proclaimed with a voice well modulated and pure, and also spirited, vibrant, and penetrating. When the Bishop, in his sermon, took eagle-like flights, all hearts were uplifted with him, and gained for the time a spiritual elevation, which, alas! all are not able to hold. With rapid touches he sketched the results of Christ's coming into the world, and of the establishment of His spiritual kingdom.

The impression made in the morning, of the Bishop's spiritual force and power, led to the gathering, in the evening, of a large concourse to hear his first lecture. The subject was: "The Philosophy of the Infinite." The lecture was a spiritual combat in "upper air" between the defenders of the Faith, who approach spiritual truth from the side of the Infinite, the Divine, the side of Revelation; and the champions of "sensational, inferential, and intuitional philosophies," whether material or ideal, who approach truth from the side of the finite, from the side of human reason. That it was difficult for most people to follow an argument, a good deal of which was expressed in philosophical phraseology, cannot be denied. The Christian Faith, which was embodied in the sermon in the morning, appeals to all alike, rich and poor, learned and unlearned. The philosophical reasoning of the lecture appealed only to minds trained by previous reading and thought upon the subject at issue; but many, so trained, rejoiced in the triumph of Christian philosophy.

The second lecture was given Sunday, Nov. 30th, and again the church was full. The subject was "Evolution—Spencer." This lecture commanded profound attention, and seemed to be very generally appreciated. The treatment was admirable, the argument keen, and scintillating with bright thought. The effort of Spencer to evolve the universe and humanity out of "persistent force, which progresses on the line of the least resistance," was controverted, and the inconsistency was demonstrated of evolving intelligence out of unintelligent force. Back of *protoplasia*, from which scientists demonstrate that all types of life spring, in which no microscope can detect any original difference, no human being foresee whether the type produced will be a man or a horse, the Bishop insists is a determining will, an intelligence, and he claims that the type determines the form of the development, and not the form the type. If intelligence were granted to persistent force, there would be no objection to evolution.

In the third lecture, subject: "Idealism—Hegel," there were still more subtle principles or theories to deal with. Hegel's "pure being," which has no attributes, and yet which seems to stand for a "first cause," his "non-being," and his "becoming," which seem to be the principles that account for all "phenomena," leave the question of creation, life, and humanity, where they found it. There all philosophy, except Christian philosophy which rests on Revelation, must leave it. The human systems evolved from human reason, which approach near to the truth, have their value, as indirect testimony. They bear the same relation to Christian philosophy, that flying buttresses bear to church edifices; they beautify, embellish, and have the effect of giving support from the outside; but were the Church's foundation walls not deeply laid, and strong, the flying buttresses would prove useless and ineffectual. Hegel's system of philosophy seems to be the product of an earnest seeker after truth, whose aspirations were spiritual, but whose natural predilections kept him swaying between pantheism on the one side, and Christianity on the other. A belief in his own identity, and inferentially in a Supreme Being, prevented his going over entirely to pantheism, and a prejudice in favor of the deductions of human reasons, rather than for revealed religion, kept him from quite accepting Christianity. There is a great deal of beautiful writing in the Hegelian philosophy, much elevation of thought, a pathetic reaching-out after God, a dim recognition of His presence and work, veiled and hidden from the unlearned in philosophical technicalities; but when you penetrate the subtleties of the finite philosophers and try to reduce their systems to essential principles, you find nothing tangible, nothing satisfying. The philosophical wayfarer must go stumbling on amidst gathering fogs and vapors. Unfortunately the principle of degeneration, which the systems of human philosophies take no note of, is as noticeable in the history of the human race, as the principle of development. The knowledge of God among the earliest races was purer than among succeeding races. Before Job and Abraham in Syria, before the worship of Brahm in India, before the worship of the sun in Egypt, was the knowledge and worship of one only true God. The people degenerated, gave up their pure monotheistic faith, and fell into idolatries. This tendency to degenerate, noticeable also in the history of the Jews, indicated the need of a Messiah, the Perfect Man, the Perfect Type, the Ideal of the human race. The coming of Christ marks the era of regeneration and spiritual progress.

The remaining lectures, the first of which will be given on the 11th of January, are looked forward to with great interest. The subjects: "The Person of Christ;" "Sin;" "Redemption;" "The Kingdom of God;" are of living interest to all Christendom, and there is a profound faith in Bishop Garrett's power to deal with them.

The seat of the University of Michigan, as the wise founders of the guild and the lectureship, the lamented Bishop Harris and the Hon. H. P. Baldwin, foresaw, is an eminently fitting place for the delivery of these lectures, as the subjects of them are of daily discussion here among philosophers, and disciples of the different schools, Christian, Material, Ideal. This was demonstrated by the crowded attendance at each lecture, and as before observed, by the intelligent, appreciative attention bestowed upon the lecturer. Numbers of the students were provided with note books and pencils, but they probably found it easier to trust to their memories, than to take notes of the rapid utterances of the Bishop.

Ann Arbor, Jan. 3, 1891.

PERSONAL MENTION.

The Rev. J. H. Waterman has resigned Grace church, Chillicothe, Mo., and his address is Hamilton, Mo., for the present. Direct accordingly.

The Rev. Charles March Pyne's address for the winter will be Hibernia, Clay Co., Florida.

The Rev. Hale Townsend has taken charge of the missions in Contra Costa Co., Cal., with residence at Walnut Creek.

The Rev. J. J. Wilkins, for five years rector of Calvary church, Sedalia Mo., has entered upon his duties as rector of St. Paul's church, Des Moines, Iowa, to which he was elected Sept. 8th, 1890, and should be addressed accordingly.

The Rev. Robert T. Roche has removed from Monticello, Fla., and has accepted the rectorship of St. James' memorial church, Eatontown, Monmouth Co., N. J.

The Rev. John B. Hubbs has accepted the rectorship of Grace church, Grand Rapids, Mich.

ORDINATIONS.

On the 4th Sunday in Advent, St. Thomas' Day, Dec 21, 1890, in Trinity church, Buffalo, W. N. Y., the Rev. John Evans, B. A., was advanced to the sacred order of priests by the Rt. Rev. A. Cleveland Coxe, D.D., LL.D. The sermon very able and eloquent, was preached by the Bishop from St. Luke ii: 10, and the candidate was presented by the Rev. Francis Lobdell, D.D., rector of the church. The service was the first ordination in the church, was witnessed by a large congregation, and was very impressive.

OFFICIAL.

NOTICE.

A special meeting of the House of Bishops will be held in the City of New York, at the Diocesan House, No. 29 Lafayette Place, on Tuesday, Feb. 3d, at 2 o'clock P.M. J. WILLIAMS,

Presiding Bishop of the House of Bishops.

Middletown, Conn., Jan. 9, 1891.

THE Bishop of Fond du Lac, in response to a formal appeal from his clergy, will conduct a Pre-Lenten Retreat at St. Paul's Cathedral, Fond du Lac., Wis., on Feb. 4th, 5th, and 6th. The arrangements for the Retreat will be under the charge of the Rev. F. W. Merrill, to whom application for hospitality should be made at an early date. Clergy of other dioceses will be most cordially welcomed.

MINUTE.

By order taken at a meeting of the wardens and vestry of St. Paul's parish, Fond du Lac, the following communication was sent to the Rev. Theo. S. Richey, Senior Canon of the cathedral, on his resignation as pastor of St. Paul's congregation:

"The rector, wardens, and vestry of St. Paul's, in accepting your resignation, which you have offered in so self-sacrificing a spirit, and to relieve the parish of its present state of indebtedness, desire to express to you their appreciation of your faithful and devoted service during the past eight years. The late Bishop from whom you received your appointment, had in you a well tried friend and most loyal assistant; the congregation among whom you ministered, a wise and skilled pastor. Your own straightforwardness and manliness of Christian character exemplified your own earnest and practical teaching, and ourselves and the diocese will miss the benefit of your excellent judgment and practical wisdom.

We send this brief minute as an imperfect expression of our feelings, our sympathy, and our good-will; and we pray for you and yours, that God may multiply to you an already fruitful ministry, and for them, that He may return the love into their hearts, with which they have helped others.

Your friends in Christ,

(Signed) CHAS C. GRAFTON,
JAMES B. PERRY,
C. A. GALLOWAY.

MARRIED.

WOLFE-WILLIAMSON. — In the Presbyterian church of Monroe, N. C., by the Rev. J. L. Williamson, on Jan. 7th, 1891, Mr. S. S. Wolfe and Miss M. D. Williamson, both of Monroe, N. C.

APPEALS.

THERE is a little community of faithful Church people at Appleton, Minnesota, who are in urgent need of financial help. Their house of worship, built years ago, by their patient and self-denying efforts, together with the generous assistance of their noble Bishop, is sadly in need of repairs. The windows (stained glass) have been badly disfigured by hail, and the broken parts patched up with pasteboard and other unsightly material. A chancel, basement for heating, chimney, lamps, furniture, painting, and a veil, are among the things most sorely needed. The parsonage also (if it deserves the name), which at first was a small barn, and afterwards converted into a shelter for the missionary, could be made quite comfortable with sufficient means to enlarge it, raise the roof, and make other greatly needed improvements. The few faithful people here, dependent upon their daily labor for a living, are doing their utmost to maintain the services, and it is a scant maintenance at that. A little aid in this hour of necessity would be a great relief, as well as stimulate to a continuance in well doing, those who in the midst of many privations and discouragements, are trying to hold up the ensign of our Lord on this western border of Minnesota. $1,200 are needed at once. Contributions may be sent to the missionary, the REV. W. H. H. ROSS, Appleton, Swift Co., Minn.

N. B. The above is endorsed by the RT. REV. A. N. GILBERT, D.D., who has recently been on the ground and knows the needs.

THE CHURCH UNITY SOCIETY appeals for $1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date $366.50.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Dec. 10, 1890.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT.
Bishop of Milwaukee.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings for Foreign Missions are requested during the Epiphany season from all congregations and Church people. The demands of the work are much larger this year than ever before, and call for more liberal offerings than usual.

MISCELLANEOUS.

WANTED.—A clergyman for missionary work in the convocation of Cleveland, diocese of Ohio. Salary $1,000. Address REV. F. M. MUNSON, Dean of Convocation, 78 Euclid Place, Cleveland, O.

WANTED.—Priest assistant in city parish. Must be High Churchman, good worker, and musical. Stipend $800. Apply RECTOR, 334 S. 13th st., Phila., Pa.

THE St. John's Church Guild, Leavenworth, Kan., will fill orders for vestments, altar linens, and hangings at moderate prices. Reference, Archdeacon of Milwaukee.

EXPERIENCED matron wanted immediately for Church boarding school. Capable, energetic Church woman. Good housekeeper. Apply with reference to WARDEN, Box 1185, Denver, Colo.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1891.

18. 2nd Sunday after Epiphany.	Green.
25. Septuagesima.	Violet.

CHORAL DIRECTORY.

SECOND SUNDAY AFTER EPIPHANY.

CHURCH OF THE HOLY TRINITY, New York, Lenox ave., quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, R. H. Warren in Eb; offertory, "When Jesus our Lord," "There shall a star from Jacob," and chorale, "As bright the star of morning gleams," from Christus, Mendelssohn; postlude, variations in A, Dr. Hesse. P. M.: *Magnificat* and *Nunc Dimittis*, F. T. Southwick; offertory, "Merciful and tender," "Zion," Gade; postlude, Pastorale in G, Salome. (This choir presented on Sunday P. M., second Sunday after Christmas, at the regular monthly musical service, the sacred cantata, "Zion," by Niels W. Gade, a composition of rare beauty).

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. Le Jeune, organist. Communion Service, Gounod; Introit, "Lord, have mercy upon us," Gounod; offertory, "To heaven, Thy glorious dwelling," Rossini. Evensong: *Magnificat*, Barnby; anthem, "On Thee each living soul awaits," Haydn.

CALVARY CHURCH New York, vested, Clement R. Gale, B. A., *Mus. Bac.* Oxon., organist. *Te Deum*, Stamford in Bb; anthem, "O God, when Thou appearest," Mozart. P. M.: canticles, Lloyd in Eb; anthem, "Happy is the man," Prout. 8 P. M.: anthem, "O love the Lord," Sullivan.

ST. BARTHOLOMEW'S, New York, quartette and chorus, Richard H. Warren, organist. *Te Deum* and *Benedictus*, Calkin in Bb; ante-Communion, Plain-song; offertory, anthem, "Happy are we," (*Mors et Vita*) Gounod.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Matins: canticles, Gregorian; *Te Deum*, Hutchinson in Eb; Communion Service, Le Jeune; ablution, "Thou feddest," Dr. Messiter. Choral Evensong; Psalms, Gregorian; *Magnificat* and *Nunc Dimittis*, Barnby in D; anthem, "Ye shall dwell in the land," Stainer.

ST. PETER'S CHURCH, Morristown, N. J., vested, Alfred S. Baker organist. *Te Deum*, Knox; *Benedictus*, Gounod; Introit, "Send out Thy light," Gounod; Communion Service, Mozart's Mass in Bb. P. M.: canticles, Gounod; anthem, "Glorious is Thy name," Mozart.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. De Koven Rider, organist. Canticles, Anglican; *Te Deum*, R. H. Warren in Bb; offertory anthem, "O sing to God your hymns of gladness," Gounod. P. M.: *Cantata*, Dr. Garrett in Eb; anthem, 'I waited for the Lord."

TRINITY CATHEDRAL, Cleveland, O., vested, W. B. Trott, organist. Matins: *Te Deum* and *Jubilate*, Tours in F; Communion Service, Stainer in F; offertory, "Arise, shine," Dr. Elvey. Choral Evensong: canticles, Tozer in F; offertory, anthem (as morning).

TRINITY CHURCH, Columbus, O., vested, J. H. Bierck, organist. *Te Deum* and *Jubilate*, Tours in F; offertory, "Lord, who shall dwell in Thy tabernacle," J. V. Roberts. P. M.: canticles, Bunnett in F; offertory, "Seek ye the Lord," J. V. Roberts.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. Canticles, Anglican; *Te Deum* and *Kyrie*, Calkin in G; offertory, "There shall a star," (Christus) Mendelssohn; organ-prelude, benediction, Saint-Saens; postlude, offertoire in E, Batiste. P. M.: *Nunc Dimittis*, Martin in Bb; anthem, "Thus speaketh the Lord." Stainer; organ-postlude, offertoire, Dubois; postlude, St. Anne, Fugue, Bach.

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. Introit, "From the rising of the sun," Ouseley; Communion Service, Haynes in Eb. P. M.: *Magnificat*, Barnby in E; anthem, "The sun shall be no more thy light," Woodward.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Matins: canticles, Plain-song; *Te Deum*, Hutchinson in Eb; Communion Service, Le Jeune. Choral Evensong: Psalms, Plain-song; canticles, Barnby in D; anthem, "Ye shall dwell in the land," Stainer.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Communion Service, Tours in F; offertory anthem, "Send out Thy light," Gounod. Evensong: canticles, Field in D.

It will be a serious loss of time and waste of opportunity if the valuable consensus of Christmas service calenders we have accumulated at no little outlay of time and effort, are allowed to pass out of sight and thought without careful review and study. The collection is something more than a heterogeneous mass of memoranda, made for the satisfaction of local choirs and choir-masters. Nothing was further from our purpose than ministering to the vanity or self-satisfaction of ambitious people. No such conditions enter into the account; in all spiritual seriousness and liturgic devotion, our widely distributed choralists have made their several acts of worship even as unto the Blessed Lord Himself. *Ad majorem Dei gloriam.* These tables reach hundreds of parishes and choirs where intelligent and satisfactory data of seasonable musical compositions are not readily attainable. Organists and choir-masters who will take pains to tabulate these kalendars, making accurate lists of the anthems, the offertories, and the Communion services, with composer's names, (and they are all published in cheap, convenient form), will have at hand the best current knowledge available for many a Christmas to come. Novelties are by no means desirable on such great feasts, which should be studiously kept within popular appreciation and comprehension. Great compositions only reach the normal measure of their greatness, and disclose their highest graces after a degree of acquaintance. A great musical composition, service, or anthem, is a source of perennial and growing delight. An illustration at hand is found at once in the choruses from the Messiah, which gain in worshipful edification, literally "from youth to hoary age." And you can throw the illustration over the "Elijah" choruses and motetts of Mendelssohn, supreme creations of spiritual beauty, which with the "solemn music" of the heavens, go on pulsating and "singing everlastingly."

So a wisely-selected repertory for Christmas, and for each and all of the great festivals, needs little tinkering or re-adjustment, from one year to another. Unhappily, a very important class of choirs is left unprovided for in this comparative study; and that is a class where very often we find the deepest devotion and tenderest appreciation. These are unprofessional choirs, volunteers, often musically illiterate and unskilled in the elaborate forms of choral art. For those let it be said, that there is a charm in simple, unpretending music when it is unmistakably fervent and devotional, inexpressibly more edifying than in the most elaborate and pretentious services where these sacred fires are wanting. There is a rich repertory of very plain unison services, within reach of the average range of congregational voice, sustained by a solid and reverent organ accompaniment, and adapted for Morning and Evening Prayer, as well as complete for the Holy Communion. Such a service, or a repertory of half a dozen of them, would place choirs of simple resources in excellent position for an edifying discharge of their duties. Nothing could be more unwise than attempts to reproduce the brilliant services of strongly-furnished choirs. Simple music carefully done and reverently is always helpful and admirable. Ambitious services, feebly and inadequately produced, are unendurable, if not positively profane. Choral worship must be perfect after its kind, the best that we have to offer, according to our resources. Let not, therefore, the little mission choir of "St. Zaccheus in the Tree Tops" fret itself with the burden of a full Communion service, or a series of anthems in elaborate form, by Tours, or Stainer, or Calkin, or any of the rest of the ornate composers; but let it "come down" and meet the Christ-Child even at the rude inn, by the manger, in all lowliness and simplicity of devotion.

The course of dramatic music by no means runs smoothly at the Metropolitan Opera House, New York, and the musical history of this chief centre of scenic representation has a growing significance for other great metropolitan centres where such organizations as yet are chiefly prospective. The Metropolitan enterprise, without doubt, grew directly out of the generous and personal influence of the late Dr. Damrosch, and the germinal purpose was the domestication of the Wagnerian Epic Drama, together with such operatic compositions as had already gained the stamp-mark of classical values. There is an important, perhaps preponderating, social element devoted to its support—the German and the Hebrew population. Add to these the great and growing multitude who, sated and disgusted with the meretricious glamor of Italian opera, hunger for something nobler. But society, the noble "400," largely pre-empted the boxes, thus securing quasi-proprietorial rights and privileges which have come to militate against the original spirit of the foundation, by the introduction of sensational, spectacular, and ballet opera, *ad nauseam*, and the correlative suppression of Wagnerian and the classic opera. But the chief revenues come from the parquet, and the balconies and galleries above the boxes. And this larger public is impatient under this subjection to the world of fashion which, unfortunately, is the inartistic and disturbing element at most representations. *The Tribune* and *Times* are the champions for the conservators, and call the perplexed director, Mr. Stanton, sharply to account for his betrayal of the artistic trust in his keeping. Once and again has it been demonstrated that the pecuniary thrift and success of the Metropolitan were bound up with the conservative line of policy. The great public has not a little at stake in the pending issue, as a rational, equitable adjustment and compromise seems out of reach. It seems to be that Gluck, Mozart, Beethoven, and the great Wagner school are to be pushed aside for the Italians and their degenerate successors.

But the financial showing does not state the whole of the case. Classic and Wagnerian art are on terms with our best and purest social culture. There is recreation that is refreshing and ennobling. It approaches neither Scylla nor Charybdis; and there is no unclean, fateful Circe lurking perilously near the foreground. Music does not play the part of a siren or sorceress, but is nobly allied to the most exalted dramatic art. The triumph of the voluptuous, "fashionable" school, therefore, is the degradation and banishment of all this, and the enthronement of inspirations from which a healthy moral sense withdraws in disgust. The drift is, confessedly, almost irresistibly towards profligacy in the musical drama, as the enormous successes of the comic opera and "Bouffé" enterprises demonstrate; and one logical culmination of all this, is in the Italian opera and its dominant school. It is a fortunate corollary that, whatever discomfiture the nobler and legitimate art may temporarily sustain, its presence is assured somewhere in the metropolis; and that an educated and cultivated public will care for and protect its future.

MAGAZINES AND REVIEWS.

The Atlantic Monthly. Inexplicable as it must appear in the light of past experience, it nevertheless remains true that we have here a dry number of *The Atlantic*. A thorough threshing brings but a spare show of grain. The decadence reaches as far as literary form, always immaculate from time immemorial, as see the opening paper, "Noto, an Unexplored Corner of Japan," by Percival Lowell, at once artificial, constrained, and fairly palsied with verbal affectations; well-nigh impossible reading, apart from its wasteful diffuseness, as for example more than a column spent in a diatribe over canned milk! "A New University Course," by Cleveland Abbe, is another venture in the direction of cosmical omniscience, in which pastures new are suggested for the further research and exploration of science, not a little in keeping with the night-mare inventions of Jules Verne himself. Josiah Royce deals intelligently with a well-nigh insoluble subject, "Two Philosophers of the Paradoxical," taking in hand Hegel, with a promise of Schopenhauer in a second. Mr. Royce navigates deep and turbid waters, and it is not strange that the Germans are mostly agnostics, or materialists, under the exercitations of this philosophic octopus of Hegelianism. As for Schopenhauer, all the world knows of him as the father of scientific pessimism, which stands for anarchy or nihilism in the realm of spiritualities. A single bright exception to the prevailing distress, is "A Swiss Farming Village," by Sophia Kirk, deliciously clear and luminous in treatment and full of pictures. The department of Book Notices is considerably expanded and covers a greatly enlarged area, but consists rather in rapid impressions of many books, and in a scholarly digest of but a few. The Contributor's Club is as suggestive as ever. The serial stories of Mr. Stockton and Miss Murfree, are of course strong, and well sustained for such readers as have patience to keep up with serials.

The North American Review opens with a discussion of "The Future of the Indian Question," by Gen. Miles, whose distinction as an "Indian fighter" constitutes him an authority in this field of inquiry. His summing up represents the general judgment of the people, that the Indians should henceforth be placed under such governmental restrictions that peace and safety may be established throughout the newly-settled regions without peril or fear of hostile interruption. Madame Adam discourses intelligently on "The Dowries of Women in France," throwing much light incidentally upon certain phases of social life which seem enigmatical to Anglo-Saxon civilization. Dr. W. J. Rolfe deals severely yet righteously with that mountebank in Shakesperian criticism who can find nothing but "Bacon, the son of Nicholas Bacon," in the crytogramic annals of its authorship. There is much interest for sociologists in Dr. John S. Billings' paper on "Vital Statistics of the Jews," in which some unexpected developments occur, going to establish the superior stamina of Gentile stock in certain classes of physical and mental disorders, while the vital insistence of Jewish children and the greater fertility of Jewish marriages is conceded. Perhaps

the most important contribution, so far as the material and social interests of our people are concerned, is Mr. Erastus Wiman's "Can we Coerce Canada?" a question which in fact disappears in the accumulation of evidences why a commercial *entente cordiale* is most desirable, and the only practical means towards a possible solidarity of political interests in the future. Among "Notes and Comments," every manly man will read with compunction and humiliation, Mr. Oscar F. Adam's arraignment of "The Brutal Sex," in a discreet pungent analysis of certain social conditions existing to-day that disgrace Christian civilization, while what passes for conventional Christianity among "men of the world and of society" is made to look very much like a fraudulent pretense. The following note, "In Favor of the Jew," by M. Bouchier Sanford, should react healthfully on public opinion.

The Magazine of American History has for its leading paper a masterly study of "John Ericsson, the Builder of the Monitor," by the editor, Mrs. Martha J. Lamb, a permanent contribution to the future biography of the greatest engineer and inventor of the century. There are portraits, one, in his twenty-first year, and the other at his meridian in 1865. His early and later years are graphically sketched, affording a striking background to his grand personality. Republics are characteristically ungrateful, and the heirs of him who rescued our imperilled national life from utter extinction, by the sole force of his own inventive genius, remain creditors of our government for a few paltry thousands yet unpaid; while the enormous strides of material development are fast leaving the story of the Monitor and the Albemarle astern in the realms of myth and legend. But in the days of patriotic awakening, the memory and story of John Ericsson will blaze out among the brightest and best loved names in the annals of our country. A painful and pathetic interest attaches to the poem, "Isaac Jogues, A. D. 1636," by James P. Baxter, the missionary martyr to the Huron and Mohawk Indians.

St. Nicholas, for young folks, opens the year with an excellent budget of entertainment, adventure, and amusement. "A Great Industrial School," is a spirited account of Mr. Charles Pratt's munificent foundation for the promotion of a sound practical and industrial education for the young of both sexes in Brooklyn, N. Y. Himself a practical "self-made man" as the saying goes, and in his years of subsequent success officially interested in the success of the great Athenæum Academy, as president of the Board of Trustees, this vast enterprise, capitalized at an outlay of nearly $2,000,000, is the practical outgrowth of careful and well-matured personal studies. Accompanying the writer in a tour of inspection from department to department, for girls and for boys, respectively, from foundry to laboratory, and rooms for the culture of a dozen useful crafts, through studios for the various branches of fine-art industries, until we reach the spacious library free for all, under healthy limitations, with its 20 000 volumes, it is easy to see that "A Great Industrial School" like this, is among the most fertile benefactions of this generation, providing as it does for the development of a thoroughly trained artisan industry. This is an inspiring and helpful possibility for thousands of the Brooklyn youth who must, without its fostering privileges, fall into the already swollen ranks of hopeless drudgery and servile labor.

LEARN OF JESUS CHRIST TO DIE. Addresses on the Words of Our Lord from the Cross. Taken as Teaching the Way of Preparation for Death. By the Rev. Alfred G. Mortimer, D.D. New York: E. & J. B. Young & Co. Price, 60 cents.

These addresses were delivered last Good Friday in Trinity church, New York, and are produced from the stenographer's notes. After an introduction, there is one address upon each of the Seven Words, all from the standpoint indicated by the title. It is scarcely necessary to say that they are very suggestive and helpful.

EDUCATION AND THE HIGHER LIFE. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Cloth. Price, $1.00.

The (R. C.) Bishop of Peoria enjoys more than a local fame as a learned and eloquent man. There are many things wisely and well said in this collection of essays, which are purely literary and moral in their aim, and do not involve any points of distinctive Church teaching. Of course the author uses the word "Catholic" in a Roman sense, but with no offence. The subjects of these valuable papers are: "Ideals," "Exercise of Mind," "The Love of Excellence," "Self-Culture," "Growth and Duty," "Right Human Life," "University Education," "Culture and the Spirit of the Age."

STRANGERS AND WAYFARERS. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Price $1.25.

This is a collection of short stories and sketches, some humorous, some pathetic, some both; but all depicted with that exquisite delicacy of touch that distinguishes Miss Jewett's work. Many of them, if not all, have already appeared in magazines. In the volume in which they are now collected, they have a worthy setting, and will receive a new welcome from those already their admirers, as well as from those who for the first time make their acquaintance. With one exception, the scenes are laid in New England, whose life Miss Jewett knows so well how to sketch, and whose inhabitants, in their varied types, she so cleverly portrays.

THE SERMON BIBLE. Matthew I-XXI. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Price, $1.50.

We have noticed the four volumes of this series that relate to Old Testament texts. When complete it will comprise twelve volumes. It is the plan of the work to give the essence of the best sermons that have been preached upon the most available texts. Many of these sermons cannot be found in books; and even books of sermons cannot ordinarily be found when wanted. With this series of condensed material at hand, a preacher can always find some line of thought worth following out in his own way. Upon some texts there are several briefs given. The matter is most conveniently arranged, and the books are attractive and substantial.

THE ESSAYS OR COUNSELS, CIVIL AND MORAL, of Francis Bacon. Viscount St. Alban, Baron Verulam. Edited, with an Introduction and Notes, by Melville B. Anderson. Chicago: A. C. McClurg & Co. Price, $1.00.

A convenient and comely edition (such are all the publications of this house) of a work that will always be in demand. Bacon's Essays are to the intellectual world what flour and lumber are to the commercial. The generation that can buy such a car-load for one dollar, is indeed favored; and the book has no mark of "cheapness" except the price. The introduction is admirable, and the foot-notes are of value. They are very brief, explaining just what the average reader needs to have explained, without encumbering the book or marring the page.

LIFE IN CHRIST AND FOR CHRIST. By the Rev. H. G. Moule. New York: A. C. Armstrong & Son; Chicago: F. H. Revell. 1890. Pp. 132. Price 40 cents.

The first four chapters in this little devotional book are upon the subject contained in its title. To these are added a sermon on "The Bright and Morning Star," and an Easter study on "Christ the Lord both of the dead and living." The author sets forth the truth of the believer's vital union with Christ, his position and provisions as he is "in the Lord," which union is the secret of a true separation and a true sympathy. Nothing, however, is said of the Sacraments as the means of this unity; perhaps, however, this is taken for granted, and the little book may help the devout reader to a deeper spiritual life.

THROUGH MAGIC GLASSES, and other Lectures. By Arabella B. Buckley, author of "Life and her Children." etc. New York: D. Appleton & Co. 12mo. Pp. 234.

The present volume is a sequel to "The Fairyland of Science," one of the most interesting and attractive books of its kind ever prepared for the benefit of young people. Miss Buckley (now Mrs. Fisher,) has written half-a-dozen other volumes on kindred topics, and has clearly proven that, in this particular line, women for the most part surpass men in putting into clear and attractive shape natural science and its wonderful revelations. The religious element, we regret to say, is almost entirely ignored in places where naturally the thoughts of the reader ought to be directed to a recognition and adoration of Him Who created all these marvels. The volume is very copiously illustrated, and has a good index. It may well be chosen as a present for boys or girls at this holiday season.

SOME CENTRAL POINTS OF OUR LORD'S MINISTRY. By Henry Wace, D. D., prebendary of St. Paul's cathedral, principal of King's College, London, etc., author of "The Gospel and its Witnesses," etc. New York: Thomas Whittaker. Pp. 352. Price, $1.25.

A volume of eighteen expository sermons originally prepared for the pulpit of Lincoln's Inn chapel, where Prebendary Wace is "preacher." The author has been successful in making such a candid, sympathetic, and original series of meditations upon the cardinal points of the Gospel narrative and doctrine, as must invest this work with a long-time value. Its consistent aim seems directly to lead us to the Master Himself, as with a voice saying, "Come, and see!" In each expository meditation the didactic does not unduly occupy room to neglect of the practical; the applied portions issue with a natural constancy from the considerations in hand, and are a prominent feature of the work, most clearly pronounced.

AN EASY METHOD for Beginners in Latin. By Albert Harkness. Ph. D., LL. D.
THE SATIRES OF JUVENAL. Edited by Thomas Lindsey, Ph. D.
New York: American Book Co.

Both of these school text-books, though bearing the imprint of the new book company, are from the well-known press of D. Appleton & Co.; this fact guarantees clear print, convenient size, abundance of appropriate illustrations, and all that goes to make up a well-printed book. We have our doubts about there ever being found an easy method for beginners, but certainly this one is more worthy of the name than any other we recall. Dr. Harkness is a successful teacher of wide experience, and certainly ought to know what is best in the way of a beginner's book, but we have an idea that Latin scholars are not made by easy methods. The book of "Satires of Juvenal," in many features, is an improvement upon all other editions of the old satirist; a judicious selection, notes that really help the student, and an abundance of illustrative matter are special features.

THE ELEMENTS OF PSYCHOLOGY. By Gabriel Compayre. Translated by William H. Payne, Ph.D., LL.D. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Price, $1.00.

Both author and translator have done distinguished service in educational work, and their training is evident in the direct, concise, and clear presentation of a subject that is often vaguely or diffusively treated. As even empirical science must be founded upon *a priori* truth, it is gratifying to note that M. Compayre's system is based upon the postulates of common sense, such as the absolute disparity of mind and matter, the moral law, the existence of God, the immortality of the soul. Out of a psychology constructed on these lines will be evolved a true theory of ethics, for duty is simply conformity to the realities of being. We must have the right view of what we are before we can determine what we ought to do. For right morals we must know ourselves truly, and for right religion we must know God truly; as the Collect expresses it: "In the knowledge of Whom standeth our eternal life." There seems to be some confusion in the author's definition of Consciousness as limited to the *moral* nature of man. He speaks of facts "which escape consciousness, and which can be known only through the medium of the senses;" a strange conceit, implying that the body has a consciousness distinct from that of the soul. With this exception, the discussion of the duality of human nature is very able and interesting.

THE Illustrated Catalogue of Messrs. A. C. McClurg & Co., Chicago, is the handsomest specimen of typography that we have seen in the line of business announcements. It is an octavo volume of 340 pages, printed on heavy paper and profusely illustrated. This great book-selling and book-making house is preparing for an immense enlargement of its business by the purchase of all the book-trade and stock of another great Chicago firm, that of S. A. Maxwell & Co. The latter will hereafter devote their enterprise mainly to the wall-paper trade in which they have been for many years among the largest dealers in the country. We cannot record this important change without expressing the satisfaction that we have had in all our dealings with Messrs. Maxwell & Co., and best wishes for continued prosperity in the line of their future operations, and at the same time congratulating Messrs. McClurg & Co., on their well-deserved success. With their abundant capital, ability, and enterprise, the public will lose nothing by the consolidation.

A CAUTION is suggested by a respected correspondent, regarding the publications of John Hodges, London, one of whose books was recently noticed in these columns. He is said to be a recent pervert from the Anglican to the Roman Communion; and while this does not detract from the real merit of many of his publications, it suggests the need of caution in the selection of books bearing his imprint.

THOMAS WHITTAKER will publish this week Canon Luckock's "Intermediate State between Death and Judgment," being a sequel to "After Death," a well-known work by the same author. He will also publish "The Writers of the New Testament; their style and characteristics," by Wm. Henry Simcox. The latter volume forms one of the "Theological Educator" series.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

KATHARINE VON BORA. Dr. Martin Luther's Wife. A Picture from Life, by Armin Stein. Translated by E. A. Endlick. Philadelphia: G. W. Frederick, 117 North Sixth st. Cloth. Price, $1.00.

DOROTHY'S EXPERIENCE. By Adeline Trafton. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co.

THE BIBLE ABRIDGED, being Selections from the Scriptures of the Old and New Testaments, forming a reasonably complete outline of the important events of sacred history in their proper sequence, and in the closest connection practicable. For Families and Schools. Arranged by the Rev. David Greene Haskins, S.T.D. Boston: D. C. Heath & Co.

WHEAT AND TARES. A Modern Story. By Sir Henry Stewart Cunningham, K. C. I. E. New Edition. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, $1.25.

THE PERFECTED LIFE. The Greatest Need of the World. LOVE: THE SUPREME GIFT; or, The Greatest Thing in the World. By Henry Drummond, F.R.S.E., F.G.S. Chicago and New York: Fleming H. Revell. Price, 25 cents each.

THE ELIXIR and other Tales By George Ebers. Translated from the German by Mrs. Edward Hamilton Bell. New York: W. S. Gottsberger & Co., 11 Murray st. 1890. Pp. 261. Price, 50 cents.

A SUCCESSFUL MAN. By Julien Gordon. Philadelphia: J. B. Lippincott & Co.; Chicago: A. C. McClurg & Co. Price, $1.00.

SELECTIONS from the Poetical Works of Robert Browning. Pocket Volume. London: Smith, Elder & Co.; Chicago: S. A. Maxwell & Co. Price, 40 cents.

A LOST JEWEL. By Harriet Prescott Spofford. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, $1.00.

LAUREL-CROWNED LETTERS. The Best Letters of Lord Chesterfield. Edited with an Introduction by Edw. Gilpin Johnson. Chicago: A. C. McClurg & Co. Price, $1 00.

CHRISTIAN SOCIALISM—What and Why. By the Rev. Philo W. Sprague, rector of St. John's church, Charlestown, Mass. With appendix—Address of the Bishop of Durham on Socialism. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Paper covers, price 50 cents.

THE SUNNY SIDE OF BEREAVEMENT as illustrated in Tennyson's "In Memoriam." By the Rev. Chas. E. Cooledge. Boston: J. G. Cupples Co. Price, 50 cents, paper.

AUNT DOROTHY. An Old Virginia Plantation Story. By Margaret J. Preston. With illustrations by G. F. R. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, 50 cents.

THE HOUSEHOLD.

JESUS, LEAD ME!

BY J. P. B.

Thou, the pure and flowing fountain,
Jesu, wash my stains away;
Thou, the high and holy mountain,
Jesu, be my rock and stay.

Into pastures fresh and vernal,
Lead Thy weary, fainting one;
Give me drink from springs eternal,
Jesu, be my light and sun.

Gentle Shepherd, ever lead me
By Thy strong protecting hand,
With the heavenly manna feed me
Till I reach the promised land.

FOUR years ago a girl living near St. John, Wash., sowed the seed from one head of barley. She harvested the crop with a pair of shears and sowed the amount received the next year, again harvesting it with shears. The third crop her father cut with a grass scythe, getting enough barley from this crop to sow forty acres last spring, which averaged forty bushels to the acre when thrashed, making a total yield of 1,600 bushels from one head of barley in four years.

THE late Gen. Clinton B. Fisk was once addressing a Sunday school. One of the speakers had reminded the children that it was Washington's birthday. "Children," said Gen. Fisk, "you all know that Washington was a general. Perhaps you know that I am also a general. Now, can any one tell what was the difference between Gen. Washington and myself?" "I know, sir," piped a small boy in the back part of the room. "Well, what was the difference?" said Gen. Fisk, smiling at the lad's eagerness. "George Washington couldn't tell a lie, sir," cried the boy, in exultant tones. Shouts of laughter followed, in which the general joined heartily.

JUDITH.

BY EVELYN RAYMOND.

(*Copyright, 1890*).

CHAPTER XIV.—THE EMPTY SKIFF.

"Judith, sit her, love."

"Yes, Queensie, dearest. Naughty David has gone and taken somebody else, and I'm sure I'm very glad, since it leaves you and me quite free to ourselves."

"You don't feel restless, too, little girl, and long to try your wings elsewhere?"

"Mother!" A world of tender reproach was in the tone, which she turned into jest as soon as she might, for she couldn't bear serious talk just then, or felt that she couldn't bear it. She had gone through so much of deep emotion of late that all she craved was a light mood and lighter word.

" 'My son 's my son till he gets him a wife,
" But my daughter's my daughter all my life.'

And that settles it, little Madam. 'Proverbs is allers correck,' as Sister Anne would say.' "

Then, as if that good woman's name with its "sperritual" title prefixed, was provocative of nothing but mirth, she broke into a laugh, retailing with much unction the various vicissitudes which this modern saint was undergoing in Gotham.

"Listen to this, Mama," and she quoted from a queer-looking letter: "The scripters tell o' 'perils by land an' perils by sea,' but I've ben experiencin' perils by dirt an' by stairs. There was word come ter the nunnery," so she would persist in calling her present domicile, " 'at they was some poor children sick with the dipthery down ter Aveny A.; an' I wus invited an' volunteered ter go ter see 'em. I never wus a ketcher in my life, an' so I warn't afeerd. Some folks is allers a-takin' things, malary an' measles an' sech, but I gen'ally hev hed more sense. They said the number on't was 'leven-hunderd an' sixty-four, an' I set out. You kin 'low I didn't know much 'bout sech places, but my sisterin' clo'es is orful pertectin', an' I wus glad fer onct ter be trested out-o'-door alone, 's ef I wus a rational critter; which I mus' say aint ben done afore sence I come ter town. The Mother Superior, she jest 'pears 'fraid 't she 'll lose me. Think on't! Lose Anne Sharkey—'ts took care o' herself, an' everybody else, sence this hunderd years!

"I hed the mixed-up-edest time 'at ever ye see, a findin' the place, an' when I found it 't warn't there; 'twus way 'back ter the rear'; ner there neither; 'twus clear up top o' the tumble-down-edest old ramshackle of a buildin' 't ever ye see. Up an' up an' up! An' the stairs a-gittin' narrerer an' nastier, and the smell—awhewer! ter every step. Folks wus thicker'n blackberries 'n August, an' not half so nice ter look at. Everybody I met I ast: 'Do ye know where the Sprigginses lives?' Sometimes they'd seem ter comperhend an' p'int up'ards; an' sometimes they'd grunt out some furrin gibberish language no created tongue c'd sense, an' I still ascendin' an' gittin' out o' breath. (Ef I'd cut myself out fer a Sister I wouldn't a made myself so stout.) Bime-by all I c'd do was ter say 'Spriggins'; an' ter the very last nothin' but 'Sprig.' But I found what I wus arter—I allers do; an' there warn't no more the dipthery aileded 'em than there wus me. Ef they wus, the dip-water cured 'em, an' mighty sudden.

"I seen an old clo'es-biler turned up fer a stool, an' I jest set their lazy old father a-fetchin' water; an' as fast 's I c'd git it het, I'd ketch up a little 'Sprig' an' scrub it. I 'low they haint never hed no sech a-hetchellin' 's I gin 'em then an' there, sense they wus mortal humanity.

"An' they all got well inside of a week; an' I hunted up a job an' set old Spriggins, the water-fetcher, ter tacklin' it ter onct; an' I'm bound ter keep him at it whuther er no, fer I do believe I scart him inter decent idees! Sech critters don't want no coddlin', they want drivin', an' *I* ruther enjoy a-doin' it.

"The Mother Superior makes a gret fuss over me, but I shan't stay ter the nunnery no longer 'n till my three years is up. Then I'm comin' home, an' goin' ter turn my big, empty, old house inter a norphin asylum: I'll find the habitashun an' the care, an' ef all Enderby village can't find the vittles an' clo'es, I'll know the reason why, er my name aint yours an' so forth, Amen. *Sister* ANNE (SHARKEY).

"P. S. Ef any o' your folks is sick, send fer me, an' I'll git permission (!) ter come an' take care on 'em.

"P. S. agin. Ef ye try ter git up any doin's ter the church this summer don't let Mis' Bradner ner Mis' Doolittle hev no great swing. Them two 'd jest like ter cut a dash, now I'm out the way, but they haint ter be trested ter manage a s'ciety. They hain't got the head ter do it. S. A. S."

The letter produced the impression she had desired, and Mrs. Dunning's face beamed with an amusement which made it look—for a moment—as Judith had always remembered it. But only for a moment. The truth was, that "Queensie" was "not quite well;" so those who loved her best put it, in a vain hope of deceiving themselves into a more assured feeling concerning her. Physically, she had not been her old self, frail even at the best, since her darling had been brought home to her "out of the jaws of death." Her child's life was her life, and when that had been in such imminent peril, something within the mother-heart seemed to snap and give way beyond the hope of recall. She had brightened visibly during the preparations for David's wedding; indeed, it had been she who proposed its taking place so soon after the betrothal, although this Angela's parents had, at first, quite naturally opposed. She felt that the bride's gentle and gracious presence would be a blessing in the house; that as the rector's wife she could take the place and attitude toward the parish which his mother had endeavored to do, but which she was now "too tired" to continue.

So after the wedding, when things had fallen into a settled routine, it was infinite relief to Mrs. Dunning to withdraw into her own sunny apartment, and surrounded by the beloved "belongings" of her life, simply to rest. Yet, for some reason, the resting did not bring the recuperation that others expected, and of which she herself never spoke. She would lie for hours in her reclining chair, with her young husband's portrait before her on the easel, where Judith had placed it in just the light which gave it a semblance of life; and though her eyes were not always on the picture, it seemed an actual presence near her, communing with her in ways her children could not understand, ways which had died with her youth.

All the parish saw what David and Judith would not see, or, seeing, could not acknowledge; and the sweet old lady wondered again and again at little gifts and attentions received from people whom she had scarcely seen or heard of, but who had heard of her and loved her. So far beyond its personal knowledge does the influence of a pure and tender life extend.

"Are David and Angela out, dear?"

"Yes, mamma; but they will soon be in. This returning of bridal calls takes a deal of time, and must be a great nuisance."

"Queensie" laughed. "A 'nuisance' which most enjoy. I remember it as a very happy 'trouble' to *us*." Her eyes fell on the picture with a smile as sweet as girlhood.

"Were you very much in love, mamma? Did you think my father 'perfect' as my new sister does her husband?"

"I suppose I was, but I never thought about it in that way. Jermyn was my life. I existed more in and for him than for myself; and I saw his faults most plainly."

"Humph! He had faults then? I am very much pleased to hear it. I am getting a bit surfeited with goodness; and I believe I should grow fonder of Angela if she were not so faultless."

"Don't borrow trouble on that score, dear. Care and vexation are inseparable from life; least of all from that of a country parson's wife; and Angela will develop frailties enough to make her most humanly lovable, if that is your desire."

"You believe it?"

"I do, of course."

"Good. Too much sweetness doesn't suit me. I couldn't have kept up this Arcadian sort of business so long without doing something desperate, only for Seba."

A curious expression flitted across the mother's face. "How 'Seba, 'dear?"

"That man is the very handiest person who ever existed. He just holds himself in readiness to lend his sympathy on any and every occasion, and no fuss about it."

"How so, Judith?"

"Why, when I get feeling cross I announce: 'Seba, I'm going to scold. Prepare!' and he'll simply say, 'All right,' or maybe nothing at all. The tirades I've poured into those patient ears would have turned this parish topsey-turvy, long ago; but he's just as safe a listener as you are, little madam, and sometimes, a bit pleasanter, for—*Seba never talks back!*"

Mrs. Dunning laughed, and drew the dark head down upon her knee. "Mother hasn't had to 'talk back' for many a long day, darling. I thought I would like to tell you how much you have grown in the nobler stature, since first we came to Enderby. You 'hated' it then. Is it so, still?"

"No, mamma. Now, I think I could live here contentedly all my life, with you and David, and—Angela, after she gets a bit *badder*."

"And that convenient Seba?"

The color stole into Judith's face, but she neither averted her eyes nor spoke.

"My daughter, I do not believe that in all your young life there has been a thought in your heart that you have not shared with me, save *one*. One thing you could not tell me. I want you to do so to-day, of your own free will."

The tears gathered under the girl's long lashes and dropped upon her cheek. She put up her hand and clasped her mother's convulsively.

"I understood perfectly, dearest, why you did not; it was not want of confidence. You have longed to come to me with it, I have seen it in your face more than once. But I was weak, I did not encourage you. I wanted you—just you, 'my baby'—to be my very own and no other's, till I should leave this frail skiff in which I have sailed so long—for sixty years." She held up one tiny hand, and Judith through her tears could still see its pitiful transparency.

"To-day, it is different. I *want* to hear it. *I* had your father, and you—"

"Mama, don't let it hurt you very much, but Seba loves me!"

"And you?"

She did not answer till her mother asked again: "You, darling, do you love him?"

"Oh! how do I know? How can I tell? I am not sure of anything; and I have felt I *must not*, when, sometimes—he has come very close to me, sometimes, Mama; and then—almost at once—I have wished that I

had never seen him. I knew you would be afraid to give me to him, anyway, because he wasn't your David's kind; and I wish you could just get inside my heart and help me to decide. It is cruel to him, to go on so, though he never presumes to plead, only with his eyes; the ain in them sometimes hurts me so.

"Judith, tell me everyth ng. From the very beginning. That will put me quite 'inside your heart' and I can read it for you."

She told her mother all; of the simple declaration, never repeated; of the unceasing, tender watchfulness which surrounded her daily life; of the perp.exities set aside or assumed, as if by a right, the simple right of devotion; lastly, of what he once had said concerning that awful day, and his prayer upon the bridge. "God heard him, mama, and answered him; and Seba *believes*."

"Little daughter, that was the last, the only doubt. God Himself sends the inexpressible love which makes a man and woman turn from all the world to cling to one another. I see it all now. I had, and have, my other self; and when you go to him, dearest, tell him it is with your mother's blessing."

Something unspeakably solemn and tender in the tone struck an awful chill to Judith's heart. She looked up quickly. But the beautiful face above her seemed only a trifle paler than usual; this came, maybe, from over-talking; and her child had never seen her smile so bright.

"Kiss me, baby," she said, with the diminutive used only in moments of rarest tenderness.

And Judith kissed her; then dropped her head once more, to hide the deep emotion she could not stifle. Her m.ther's hand dropped softly on her hair, stroked it anew, and rested there. How long, her daughter never knew; but when it slipped aside and fell inert, she looked again into the face which had guided her from her birth. It was smiling still; the eyes wide open and eager, the lips parted as if answering to a summons. The Master of the Port had called. The skiff was empty.

(*To be continued.*)

LETTERS TO THE EDITOR.

AN EPIDEMIC OF BAD TASTE.

To the Editor of the Living Church:

Your correspondent, Mr. Peters, seeks to defend the particular abuses which I lately pointed out. The old proverb tells us in substance that questions of taste are to some extent matter of opinion. Still there are rules in this as in other matters.

1. The pictorial rending (the printer made this word, rendering) of the sacred Body is highly objectionable, whatever the Metropolitan of Canada may have done or permitted. It was a part of the divine scheme of the Incarnation and of the Passion, that the visage and form of the Son of Man should be marred, but that the structural integrity of the whole should not be impaired. This circumstance was prefigured by the law concerning the Paschal Lamb; and a saying in Ps. xxxiv, concerning the keeping of the righteous man, probably alludes to the same point.

It is no sufficient reply to say that "Ecce Homo" pictures are allowable. Portraits of the upper part of the body, or of the head alone, do not convey to the mind the sense of dismemberment. But pictures of separate limbs do. And those representations of our Lord, and of His Mother, now so common in Roman churches, which disclose a flaming heart, are artistically bad, though far less open to criticism than *disjecta membra* painted on a window, or cut into a slab.

2. There is no valid objection to the vesting of female choristers in some uniform dress, if they can be induced to put it on. But the dress thus chosen ought not to be a *fac-simile*, or an imitation, or a caricature, of that which male choristers wear. The impropriety of attiring women in the dress of men is strongly reprehended in the Pentateuch.

3. The practice of introducing into paintings of sacred subjects the portraits of persons recently deceased, or of those yet living, is not without good precedent. But these rules are always to be observed: (*a*) the person thus introduced should be worth commemorating; (*b*), the picture must in the first instance purport to be that of one of the actors in the scene represented, with the following exception; (*c*), portraits which purport to be such may be introduced in subordination, as when in some Venetian paintings, a Doge and his wife are kneeling before the Madonna.

The abomination against which I now use my pen is the private canonizing, as it were, of one's departed friends, by means of stained glass, the dressing up of the late N. B. in ancient or mediæval costume, and putting a halo round his head and some emblem of victory in his hand. Rather than tolerate such nonsense, let us abandon religious art entirely. Within five miles of the place where I sit there is a shocking instance of this kind of profanity, and on that account I write anonymously, not wishing to be suspected of aiming at any individual case. The epidemic of bad taste is not at all imaginary, and it ought to be checked, unless we desire to become a general laughing stock.

NON PARTICEPS CRIMINIS.

A CHRONOLOGICAL DIFFICULTY.

To the Editor of The Living Church:

There has always been a difficulty about the chronology of the events succeeding the Birth of our Lord. If the visit of the Magi, the flight into Egypt, and the slaughter of the Innocents took place immediately, how can we account for His presentation in the temple at Jerusalem when he was forty days old? It has, therefore, been common to assume that these events occurred when the Infant Jesus was about a year old.

I have found in the writings of an old author (Nicholas de Nys, Rouen, 1490) an explanation; which, if it can be verified, will at once remove all these difficulties. He says that "Herod was hindered in the execution of his design for some time; for upon the accusations of his sons he was summoned by Cæsar and detained in Rome nearly a year. In the end, however, he was confirmed in his rule, and having returned home, he endeavored to put into execution all the desires of his perverse mind."

We can then trace the order of events thus: At the Nativity, the star appears in the East and leads the Magi to Jesus; the angry Herod is summoned to Rome, remaining nearly a year; on his return, Jesus is carried into Egypt, and the enraged monarch, uncertain as to His precise age, slays all the male children in Bethlehem under the age of two years. By thus separating the Epiphany about a year from the flight into Egypt, the chronological difficulty is at once removed. J. ANKETELL.

CHRISTMAS EVE FESTIVITIES.

To the Editor of The Living Church.

The protest made by W. S. M. in your issue of Dec. 27th, against the custom of Sunday school "trees" on Christmas Eve, is surely "a word in due season," and consequently "good." If the cause of this incongruous, unchurchly practice can be traced, it may suggest a remedy.

What must have been the training in the parishes where this custom has become established, concerning the observance of Advent? If this question could be answered, would it not demonstrate how little conception of the real import of this season results from marking it simply by saying Morning or Evening Prayer rather oftener than during the remainder of the Church Year, excepting Lent? No doubt on the Sundays in Advent, congregations do listen to courses of sermons on death, judgment, heaven, and hell. But somehow, the receptions and dinners that fill up the weekdays between, seem very much nearer and more tangible, than these solemn subjects. Perhaps the people would actually like to keep Advent in some real way, if the priests would point out for our guidance some method in accordance with the spirit of the Church.

A rector who was asked the question: "What does the Church expect us to do with the Advent season?" answered, after a pause, "I really cannot say definitely, I never thought about it." This rector has daily prayers all through the year, and his Advent sermons are most able statements of the doctrine of the Incarnation. But this year there was in his parish a Christmas Eve tree for the Sunday school; and some zealous women in his flock have been known to give up a portion of the Holy Week to preparations for a festival on Easter Even.

It seems an incalculable loss if the children of the Church are missing the wholesome, beautiful religious training which comes with a faithful, genuine observance of the Christian Year. D.

SONNET.

BY FRED. C. COWPER.

Who would be wiser than his fellows are,
Must sequestrate himself to solitude,
For thought is mated to a lonely mood:
She irks the discord, the incessant jar,
Whose empty gabble but awakes to mar
That realm ideal, that land of highest good
Where dwells the mind that once hath Wisdom wooed,
Whose throne from Folly's seat is set afar.

If solitude be price of wisdom's love,
And thought is born amid the silence vast,
And cradled is where contemplations move,
And nurtured is where study's home is cast,
Let wisdom then my true devotion prove,
And in her noiseless castle hold me fast.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

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or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

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1 Bishop's Chair;
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or 1 Processional Cross and Staff;
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1 Altar, wood;
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OPINIONS OF THE PRESS.

The Southern Churchman.

INFANT BAPTISM.—The esteemed and learned Southern Baptist, the Rev. J. A. Broadus, D. D., commenting upon Jesus setting a little child in the midst, remarks, "He did not say: 'Little child, if you would be converted you must become a philosopher.' No, but he said to the philosophers: 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.'" Strange with such children, to whom the kingdom of heaven belongs, Dr. Broadus will not so much as give the sign (Baptism) that they do belong to it. They are the only class we are to be like, and yet not fit to be with us in the Church of God. Will Dr. Broadus kindly think of this? Little children and babes, our exemplars, and yet not fit to be in the Church of that Christ who blessed them and made them examples!

Northwestern Christian Advocate.

POLITICS AND THE INDIAN.—Accusations against the managers of public institutions of charity are among our modern scandals, and more than one superintendent has deservedly lost his place because he abused or neglected his helpless wards. When political strikers receive Indian agencies as reward for party service, and their reservation staffs are similarly selected, it is not wonderful that the Indian is robbed, just as white men are likewise robbed through our political machinery and its overseeing machinists. Robbed white men can appeal to the courts, but the Indian is limited to the jurisdiction of his rifle and knife. The consequences are dreadful to white defenseless settlers, and the military service is cruel to the army. The soldier must fight to protect the settler, and obey his orders; but the terrible consequences are chargeable upon the political system which, by its misdeeds in the first instance, begets the trouble. There is now more probability that the administration of the Indian bureau will be turned over to the war department. In that case, honest officers, who speak the truth and will not rob the government, will do away the abuses that have made our Indian policy a stench among all who have made themselves familiar with the facts. If the army officer must enter the deadly battlefield as a mere policeman in time of peace, he ought to have a voice in shaping the conditions of the struggle.

The Interior (Presbyterian).

INFLATION.—The demand for "more money"—that is for the manufacture of more under par dollars and paper issues—comes of very simple thinking. "More money!" exclaims a "statesman." "More money where?" enquires an "economist." "Why, more money in my pocket," replies the statesman. "But," replies the economist, "the only way to get money in your pocket is to earn it, and then keep the outgo below the income." It has been demonstrated over and over by sad experience that hard times are not only not helped, but are precipitated and intensified by currency depreciation and inflation. Hard times follow after that policy with the certainty that night follows day. Not an exception can be found to it in financial history. Even the increase of German money by the pouring in of the thousand millions of gold wrested from France, ended in a financial crash and hard times, because it inflated prices and encouraged mad speculation.

The Christian Advocate (Nashville).

PRAYER ESSAYS.—Some Methodist preachers pray too short in private and too long in public. As a rule, private prayers ought to be long, and public ones short. "I once carefully noted the time actually occupied in praying by one of whom I complain in this respect, and found it less than five minutes; the remaining twenty minutes were devoted to superfluous information given to God about the congregation, and a variety of other subjects; a short essay, evidently intended for the congregation, about the character and attributes of God; and the repetition of a few verses from the Hymn Book." The above is not an exaggerated statement of some prayers we have heard. It is absolute crucifixion to stay on the knees during one of these long, lifeless prayers. To follow them is like going through the catacombs. Devotion is not kindled to relieve the tedium, and the spirit as well as the flesh cry out against the torture. In these long, sapless prayers is found one cause contributing to break up the habit of kneeling in our congregations. Short, unctuous, fervent, pointed prayers in the pulpit is the first step to a reform in the interests of kneeling in our congregations.

The Living Church. 1891.

The attention of the world is now centered upon Chicago, and every legitimate enterprise in this great and growing city is moving on to a larger success. THE LIVING CHURCH is in the line of

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ON THE DATE OF PUBLICATION.

The improvement and enlargement of the paper have been noted with satisfaction by its constituents. The regular edition, as heretofore, is sixteen pages, but extra pages are added from time to time to meet the needs of

ITS GROWING POPULARITY.

In addition to the regular Departments maintained for many years—Church News, Editorials, Letters to the Editor, Current Literature, Poetry, etc, the Publisher calls attention to the following attractions for 1891:

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EVERGREEN PARK, the newly opened Chicago subdivision, is now nearly as green as its name indicates, but 12 months will tell a different story. Already plans are ready for 20 houses and we're not out of January yet. Every new house adds to the value of the whole. If you want to build we will loan you money to do it with. If you want to buy lots for an investment, you will get the benefit of the building done by others. The lots are 25x125 feet, with the exception of some corner lots which are wider. The price is from $250 to $350 per lot, one-fourth down, balance in three equal payments, six, twelve, and eighteen months, with interest at 6 per cent. Title perfect. Merchantable Abstract furnished to each purchaser.

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The little son of Mrs. Z. T. Nash, of Duxbury Mass., suffered terribly with salt rheum and it was thought he must die. But he was cured and given robust health by Hood's Sarsaparilla.

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Short, sharp, and decisive, in the cure of coughs and colds is Dr. Bull's Cough Syrup.

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Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try Brown's Bronchial Troches, a simple and effective remedy. They contain nothing injurious, and may be used at all times with perfect safety.

"His flesh is not soft and flabby, but hard; he is a solid little fellow, and his rapid improvement is a great surprise to our friends. I commenced to use Mellin's Food when he was two days old," writes a mother. If your child is not thriving he will gain just as quickly if you use Mellin's Food.

To visit Palestine.

A good opportunity to visit the Holy Land, Egypt, Greece, and Turkey, at a moderate expense and with pleasant company, is just offered. MR. E. M. JENKINS, 257 Broadway, New York, has just announced that a special American party is now organizing with a view of making a comprehensive tour in the East, starting Feb. 28, 1891. MR. JENKINS will give particulars of rates and route upon application.

Our readers who are afflicted with deafness should not fail to write to Dr. A. Fontaine, 34 West 14th Street, New York City, for his circulars, giving affidavits and testimonials of wonderful cures from prominent people. The doctor is an aurist of world-wide reputation. See his advertisement elsewhere.

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"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

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HINTS TO HOUSEWIVES.

From The Canadian Queen.

"If you want a point or two about cleaning waste pipes without sending for an plumber," said a retired member of the fraternity to a New York *Telegram* reporter, who was complaining of the trials of house ownership, "just listen to me. If I were still in the business I would not give away what I am going to tell you now, but as I am out of it I do not see why I may not help a friend. One of the most frequent and trying annoyances," he continued, "is the obstruction to the free, quick outlet of the waste water of the wash-basin, the bath-tub, and kitchen sink. This is caused by a gradual accumulation of small bits of refuse material, paper, rags, meat, bones or grease, which check and finally entirely stop the outflow of the waste, and then the plumber is called to remove the stoppage with his force pump. Sometimes this is accomplished, but often the pipe has to be cut, and there is a great inconvenience and expense. Just before retiring at night, pour into the clogged pipe enough liquid soda lye to fill the 'trap,' as it is called, or the bent part of the pipe just below the outlet. Be sure that no water runs into it until the next morning. During the night the lye will convert all the offal into soft soap, and the first current of water in the morning will wash it all away and leave the pipe as clean as new. See? This is practical chemistry, yet few chemists would think of it."

WASHING BLACK HOSIERY.—Just now when fast black hosiery is up on the very crest of a tidal wave of popularity, the following from *The British Warehouseman*, will be of interest: "Great improvements have been made in the dyeing of black stockings by the use of the new imperial fast dye, for which it is claimed that the color will improve rather than not by by washing, and drapers would do well to give a hint to their customers how dyed cotton stockings ought to be treated. No washing powders or washing liquors of any sort should be made use of, and they should be washed in soft water, soft lather first, and instead of wringing them out hard, which is the common process, and by which at all events, certain portions of the dye must be expected to be removed, they should be rolled in a dry cloth and have the moisture well pressed out, and then dried quickly afterward. Nothing could be more melancholy-looking than the rusty, white-black stockings of years gone by, after they had been a short time in use, and the blue-black color of the new dyes gives them an excellent appearance."

FOLLOWING are directions for a very useful article that we think should be in every household, but have never seen one mentioned: Procure a deep cheese box, line it inside with dark cambric or calico, put pockets all round the inside about two inches from the top, and let them extend to very nearly the bottom. In these pockets put a nice sponge, a spool of white silk, coarse white cotton, needles and pins, fingers cut from kid gloves, rolls of bandages—all sizes, court-plaster, mustard for plasters, a bottle of chloroform, sweet oil for burns, saleratus, a jar of vaseline, a bottle of arnica, and one of good liniment: if you understand using remedies, have a few of the most important common medicines. Have some uncleaned sheep's wool to use for smoking painful wounds. In fact, put in everything that could be needed in any case of sudden illness or accident, when every one will naturally be excited and not quite know where to look for anything. In the body of the box put old linen, flannel, and old cotton cloths, so useful in sickness, not forgetting some very thin pieces to spread over plasters. Cover the top of your box with a cushion and tack a little frill around the edge. Cover the box with the same material put on in box pleats. You then have a very pretty foot-stool, and one that is useful as well as ornamental. The covering may be of any material suitable for the room in which it is to be placed. One prepared in the same way and filled with the family hose, with the darning material in the pockets, is very useful.

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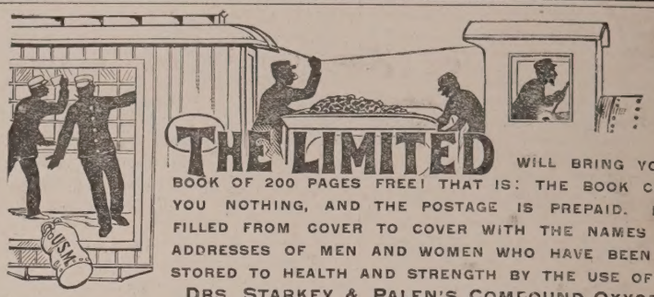

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